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HUPA TEXTS

BY

PLINY EARLE GODDARD

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PLINY EARLE GODDARD.

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# HUPA TEXTS.

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## INTRODUCTION.

This collection of texts is offered primarily as a basis for the study of the Hupa language, which seems to differ considerably from the other languages of the Athapasean stock in the Pacific division. Connected texts furnish the most satisfactory material from which to discover the structure of the grammar. Many verb forms and peculiar usages are met with in texts which one would never discover by questioning. The more delicate shades of meaning of individual words are brought out by the aid of texts.

In presenting the Indian text the usual form has not been followed for several reasons. The text has not been punctuated because it seemed best to leave it in such a form that others might construe it as they pleased. The interlinear and free translations show the author's interpretation of the original. Contrary to the prevailing custom, hyphens have been used, as it seemed of great importance to divide the words into syllables, especially in so highly synthetic a language where each syllable has considerable individuality. The usual method of employing diæreses to separate vowels not forming diphthongs interferes with diacritical marks, and leaves the affiliation of the consonants unindicated. The syllabication has been determined from a native speaker of the language in almost every instance.

Great confusion between quantity and quality of vowel sounds exists not only in English, but in German, French, and other continental languages as well. Length of time has been confounded with closeness of quality and shortness of time with openness of quality. The result has been that, with few exceptions, those who have recorded Indian languages have intended to mark the quantity, but they have really indicated only the quality of the vowel.

In the following texts the main effort has been to represent properly the quality of the sounds. The vowel ū with the macron,

for instance, indicates the vowel which stands at the extreme of the vowel scale next to the semi-vowel *w*. It may be either long or short in quantity (the time occupied in speaking). The quantity has not been marked, partly because of the difficulty in determining duration by ear, and partly for lack of available characters. There seems to be no justification for considering all vowel sounds as falling into two divisions of length. To represent all shades of length is clearly impossible. In the Hupa language at least, the length of time spent in uttering the consonants, as well as the quantity of the vowels, is of some importance in determining the weight of the syllable. Notwithstanding these difficulties some attempt would have been made to represent a phase of speech so evidently important as that of time, had not means been at hand for a more perfect determination. By means of the Rousselot apparatus it is possible to determine within a few thousandths of a second, the time occupied by either a vowel or a consonant. About four thousand Hupa words have already been recorded with this apparatus.

No attempt has been made to mark the relative pitch of the vowels in the texts of Indian languages so far published. The Rousselot machine reveals the pitch much more precisely than it can be fixed by ear.

The stress accent would have been marked had it existed as a fixed accent. Words of two syllables are often evenly stressed. Longer words usually have every second syllable stressed, but they are heard with the principal accent now here and now there. These matters of quantity, pitch, and stress are to be considered in a paper on the phonology of the Hupa language. A detailed study of the morphology, based on these texts, has furnished material for a paper now being prepared for publication.

The subject matter of these texts has been arranged in three divisions. First have been given a number of myths and tales. The first myth is evidently a composite. It is the nearest approach to a creation myth to be found among the Hupa. Several of the texts in this first division deal with important personages in Hupa mythology and are deemed by them to be worthy of serious consideration. Others are tales evidently intended to teach a moral. Number ix was no doubt told to



young mothers that they might treat their children more kindly. The texts relating to the dances and feasts, which form the second part, were secured that it might be known what the Hupa himself thinks of the origins and purposes of his great religious ceremonies. The last portion of the collection consists of what may be called formulas for want of a better name. In their particular form they are perhaps peculiar to this culture area. These formulas may be thought to exert their power in one or all of three ways. The spirit of the recitor may be viewed as undergoing the journey and hardships undergone by the originator of the medicine and in a vicarious manner meriting favor; the good-will of the originator of the medicine may be aroused by the recital of his deeds; or the very words themselves may be thought to have the power of self-fulfillment.

Most of the texts here given were collected during two visits to the Hupa in the summer and fall of 1901. A few were obtained in the summer of 1902, and still others were added in October of the same year. The texts were taken down from the lips of the narrator in the presence of an interpreter who made sure that all was recorded in proper order. Interlinear translations were made with the aid of the interpreter. The words occurring in the text have since been carefully studied by comparing them with the same words occurring elsewhere in the texts. Especial study has been made of the verbs, as many forms as possible having been secured by questioning. No changes have been made in the texts in editing, except where errors of the ear or hand were evident.

Oscar Brown served as interpreter for the texts recorded in the summer of 1901. These were revised by the aid of his brother, Samuel Brown, who served as interpreter in recording most of the remaining texts. James Marshall assisted with many of the texts, especially those recorded from his wife, Mary Marshall. Miss Ada C. Baldwin (Mrs. David Masten) was able to give especially valuable help because of her knowledge of English. Julius Marshall has in many cases suggested correct renderings for the Indian words. To these Hupa thanks are due for their patience and interest in this most difficult task of preserving the language and lore of their people.

# KEY TO THE SOUNDS REPRESENTED BY THE CHARACTERS USED.

- a as in father.
- ā nearly of the same quality, but of longer duration. It is used as a matter of convenience to distinguish a few words from others nearly like them.
- ai as in aisle.
- e as in net.
- ē as in they but lacking the vanish.
- ei the sound of ē followed by a vanish.
- i as in pin.
- ī as in pique.
- ō as in note.
- o a more open sound than the last, nearly as in on.
- oi as in boil.
- ū as in rule.
- û nearly as in but, a little nearer to a.
- â a faint sound like the last. Sometimes it is entirely wanting.
- y as in yes.
- w as in will.
- w an unvoiced w which occurs frequently at the end of syllables. When it follows vowels other than ō or ū it is preceded by a glide and is accordingly written uw.
- hw the preceding in the initial position. It has nearly the sound of wh in who.
- l as in let.
- L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely at one side of the tongue.
- L nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound often beginning with a slight explosion. Some speakers place the tip of the tongue in the alveolar position.



- m as in English.
- n usually as in English, but sometimes very short.
- ñ as ng in sing.
- h as in English but somewhat stronger.
- x has the sound of jota in Spanish.
- s as in sit.
- z the corresponding voiced continuant; only after d and rare.
- c as sh in shall. It seldom occurs except after t.
- d is spoken with the tongue on the teeth.
- t an easily recognized, somewhat aspirated surd in the position of d.
- t an unaspirated surd which is distinguished from d with difficulty.
- k, ky a surd stop having the contact on the posterior third of the hard palate. Except before e, ē, i, and ī a glide is noticeable and has been written as y.
- g, gy the sonant of the preceding, occurs rarely.
- k when written before a back vowel (a, o, ō, ŭ, ū) without a following y, stands for a surd nearly in the position of c in come, but the contact is very firm. The resulting sound is very harsh and quite unlike the English sound.
- q is a velar surd occurring only before back vowels.
- te as ch in church.
- dj the corresponding voiced sound equivalent to j or soft g in English.

## MYTHS AND TALES.

### I.

#### Yimantūwiñyai.—*Creator and Culture Hero*.\*

- teō-xōl-tewe-diñ e-nañ na-tel-dite-tewen kit-dū-wil-lik-kan  
 Myth-place it was he grew. Inner house wall
- 2 me-neūk teis-lan miL kyū-win-dil hai-ya-miL-ûñ hai Lit  
 behind he was born, then there was a And that smoke  
 ringing noise.
- xon na-tse tel-tewen uō-nai-niL-kit hai xoñ e-nañ kiL-kit-de ya-  
 him before grew settled. That fire was Rotten pieces  
 there. of wood
- 4 wil-kas hai-yaL hai xō-la me na-nal-dit-tsit-diñ xoñ wes-kas  
 he threw And his in where it fell fire lay.  
 up. hand
- hai-ya-hit-djit-ûñ kût xō-kai na-tel-dite-tewen kī-xûn-nai a-tin-  
 And then after grew Kixûnai every-  
 him
- 6 diñ nin-nis-an meūk me-la dō-nū-hwoñ na-nan-deL hai-ya-miL  
 where world over. Some of bad became. And  
 them
- dō-teū-wes-yō hai a-teon-des-ne kyū-wī-yûl dō-xōs-le dō-he-tel-  
 he did not like that, he thought. Food was not. It had not
- 8 tewen La kī-xûn-nai a-tiñ yōn-tan hai kyū-wī-yûl-ne-en kiL-La-  
 grown. One Kixûnai all kept that food used o be. Deer used  
 xûn-ne-en a-tiñ mite-teiñ-a nō-na-nin-tse hai-yaL hai dō-teū-wes-  
 to be all in front of he shut a door. And that he did not
- 10 yō hai-yaL hai wûñ teit-tes-yai teūk-qal ded nin-nis-an nē-djōx  
 like. And that for he started walking. This world in the  
 middle
- tein-nes-dai hai-yaL deōx na-teñ-iñ-hit ûñ-kya is-de-au na-da-a  
 he sat down. And this way when he looked he saw madroña standing.
- 12 hai-yaL hai mis-sits wûn-dō-wil-teūt deūk ai-kin-te kiL-La-xûn  
 And its bark he took, so long deer  
 me-neūk-nin-dik mē-kin-te xon-na-we ye-teū-win-tan hai hai-  
 its back strap the length of. His quiver† he put in that. And

\*Told at Hupa, June, 1901, by Emma Lewis, wife of William Lewis, a woman about fifty-five years of age, a native of Tsewenaldiñ (Senalton village). It seems that no other Hupa knows this myth in its connected form.

† Xon-na-we is a receptacle for the bow and arrows, which can be closed.

- yaL kût teit-tes-yai xō-wûn tein-niñ-ya-yei hai kī-xûn-nai hai  
 he started To him he came, that kīxûnai who  
 out.
- kyū-wī-yûl kīL-La-xûn mite-teiñ-a nō-na-wīL-dits-tse xō-teiñ 2  
 food deer in front of had a door shut. To him  
 ye-teū-wiñ-yai dō-sa-a teū-win-da miL a-din-na-we\* me-teiñ na-na-  
 he went in. A little he stayed then his quiver in he  
 while
- kis-le hai-ya-hit-djit-ûñ tce-nin-tan hai is-de-au sits kyōts sil- 4  
 felt. And then he took out that madroña bark. Sinew it  
 len-ne-xō-lûñ hai-ya-miL-ûñ a-teon-des-ne hai-yō kī-xûn-nai  
 had become. And he thought that kīxûnai  
 a-teon-des-ne hai-yō xō-da-ûñ kûñ tel-tewen kīL-La-xûn hai-ya- 6  
 thought, "There I see too has grown deer." And  
 hit-djit-ûñ a-xōL-teit-den-ne kīL-La-xûn tse-me-dē-tewiñ niL-  
 then he said to him, "Venison I feel hungry for; dry  
 tsai dō-me-dūw-tewiñ yī-man-tū-wiñ-yai ān hai-ya-miL-ûñ teit- 8  
 meat I do not want," Yīmantūwīñyai said And  
 it.
- tes-yai hai kī-xûn-nai hai kīL-La-xûn mûx-xa teit-tes-yai hai-ya-  
 went that kīxûnai. That deer after he went. And  
 hit-djit-ûñ tcō-xōt-dit-tel-en hai xōn-naL na-te-tse-yei nin- 10  
 then he watched along that Before he opened  
 one. him the door.
- nis-an me hai-ya de-me na-kyū-wil-wel da-ûñ-hwe-e dō-kit-tī-yauw  
 Moun- in there in he kept them Nowhere they went out  
 tain shut up. to feed.
- hai-ya-miL-ûñ kût tcōL-tsit da-na-dū-wil-Lat na xon-ta-teiñ 12  
 And he found He ran back back to the house.  
 out.
- hai-yaL-ûñ a-din-na-we tce-na-nin-tan xon-ta kût da-na-win-tan  
 And his quiver he took out. House on he put it down.
- hai-yaL-ûñ kin-niñ-en hai kī-xûn-nai kīL-La-xûn hai-yaL-ûñ 14  
 And brought it that kīxûnai, the deer. And
- a-den-ne ke nauw-me† yī-man-tū-wiñ-yai ān kei-yûn-te kīL-La-xûn  
 he said, "Let me Yīmantūwīñyai said "I am going venison."  
 swim." to eat
- tce-niñ-yai na-na-win-tan hai xōn-na-we hai-ya-hit-djit-ûñ 16  
 He went out. He took down his quiver. And then  
 na-tes-dī-yai hai-ya tein-niñ-ya-yei-hit hai na-te-tse-diñ hai-ya  
 he went back. There when he had come the to door then  
 djit-ûñ a-din-na-we me-teiñ na-teñ-en tel-tewen-xō-lan hai 18  
 his quiver into he looked. Had grown he saw that

\* Compare xon-na-we above which has the usual possessive; a-din-na-we has the reflexive possessive.

† A bath was taken by the Hupa before all feasts.

- miL kit-tī-yauw teis-tewin-te xōL-tewiL-ta-tūn-nas-mats\* hai-yaL-  
 with them he was going wild ginger. And  
 to scatter to cause
- 2 ūn hai na-te-tse-diñ nō-nil-lai hai-ya-hit-djit-ūn La-ai-ūx tee-  
 that at the door he put. And then at once they  
 kin-niñ-yan ded mûk-ka yī-na-teiñ kit-tī-yauw hai-ya-miL hai  
 came out. This on from the they came. And the  
 south
- 4 kī-xūn-nai xō mûk-ka kit-te-hwiL hai-ya-miL-ūn a-tin-diñ kit-  
 kixūnai in vain after called along. And everywhere they  
 tē-yan-nei hai kī-xūn-nai na-nan-deL-ta hai yū-wiñ-yan-nei hai  
 fed about. The kixūnai had become they ate those  
 places
- 6 kiL-La-xūn hai-ya-miL-ūn na-in-dī-ya-yei teō-xōL-tewe-diñ hai-  
 deer. And he came back to Myth-place.  
 ya-miL-ūn mit-diL-wa dō-ya-iL-tsan Lōk kī-ye dō-xōs-le kī-ye  
 And in turn they did salmon. Again there were Again  
 not see none.
- 8 Lū-wūn xa-a-it-yau yī-man-ne-yī-nûk hai-ya-miL-ūn kī-ye xō-teiñ  
 one of did that, across to the south. And again toward  
 them her  
 teit-tes-yai tsûm-mes-Lōn hai a-ten hai xō-teiñ teit-tes-yai  
 he went. A woman who did it. Her toward he went.
- 10 hai-yaL-ūn hai xō-wūn tein-niñ-ya-yei hai-ya-miL-ūn Liñ-xō-wil-  
 And to her he arrived. And he addressed  
 en hwac-tee miL hai-yaL-ūn xwa-iL-kit Lōk xūn-nai hai-ya  
 her "my niece" with. And she gave salmon fresh. There  
 him to eat
- 12 xōL-xwel-weL hai-ya-miL-ūn La yis-xan miL a-xōL-teit-den-ne  
 he stayed And one day after he said to her,  
 over night.  
 is-dō Lūw-xan kei-yūn hai-ya-miL-ūn mûx-xa teit-tes-ya-yei  
 "I wish eels I might eat." And after them she went.
- 14 hai-yaL-ūn teō-xōt-dit-teL-en da-tein-nes-dai ūn-kya hai-ya-miL-ūn  
 And he watched her along. She fished he saw. And  
 da-na-dū-wil-Lat xon-ta-teiñ hai-ya-miL-ūn tai-kyūw ye-na-wit-  
 he ran back to the house. And sweathouse he went
- 16 yai hai-ya-hit-djit-ūn xa-is-lai hai Lūw-xan hai-yaL-ūn kit-te-tats  
 in. And then she those eels. And she dressed  
 brought up  
 hai Lūw-xan hai-ya-hit-djit-ūn a-xōL-teit-den-ne ye-nūn-dauw  
 those eels. And then she said to him, "Come in."
- 18 hai-ya-hit-djit-ūn ye-na-wit-yai hai-ya-hit-djit-ūn kyū-wiñ-yan  
 And then he went in. And then he went to  
 eating

\*"Wet-place-round-leaves." *Asarum caudatum* Lindl.

- Lūw-xan hai-yaL kī-ye Lōk me-dū-win-tewen na-diñ xwel-weL  
eels. And again salmon he was hungry for. Twice he had spent  
the night
- miL me-dū-win-tewen Lōk hai-yaL-ûñ hai kī-ye xa-is-ten 2  
after, he was hungry for salmon. And that again she  
brought up.
- hai-yaL-ûñ a-tcon-des-ne neil-in-te ded hai-ya-miL-ûñ a-tcon-  
And he thought, "I am going this And he  
to see time."
- des-ne ke-nūw-iñ hai-yaL-ûñ tein-neL-en da-kyū-we-wit-tan 4  
thought, "Let me And he saw fishing boards  
look."
- tañ-eL hai-yaL-ûñ ki-xak ûn-te ke-na-niñ-a hai-ya-miL-ûñ hai  
sticking And nets many were And those  
out. leaning up.
- ta-diñ-dil mik-ki-xak-ka ta ûñ-kya ke-ya-niñ-eL hai-yaL-ûñ 6  
surf fish their nets too he saw leaning up. And
- xon-ta-diñ xa-na-is-dī-yai hai-yaL-ûñ ta-din-dil me-dū-win-tewen  
to the house he came back up. And surf fish he was hungry for.
- hai-yaL-ûñ kī-ye xōt-da-wiñ-ya-yei hai-yaL kī-ye hai tēō-xōt-dit- 8  
And again she went down. And again her he watched
- teL-en hai-ya-hit-djit-ûñ xa-is-xûñ-hit xwa ke-wiL-na kin-tûk-kai  
along. And then when she had for she cooked sticks  
brought him them; between  
them up
- xwa teis-tewen hai-ya-hit-djit-ûñ teōL-tsit hai da-xwed-dûk 10  
for she did it. And then he found what  
him out
- ā-win-nū hai-ya-hit-djit-ûñ mil-i-mil teis-tewen xōL-te-il-lit  
one should And then a flute he made. He smoked  
do. himself.
- hai-ya-hit-djit-ûñ hai xōL-nō-il-lit miL teit-de-il-ne mil-i-mil 12  
And when that was done then he played on the flute.  
smoking  
with him
- hai-ya-hit-djit-ûñ hai mil-i-mil aL-teit-den-ne hwa-na-na-wit-  
And then that flute he talked to in the
- daL-diñ hai-yaL-ûñ a-xōL-teit-den-ne dō-ne-ne hai-de tce-nei-yai 14  
evening. And he told it, "Let it play this, I have  
gone out
- miL hwit-La-diñ hai-ya-miL-ûñ kût xa-a-dī-yau hai-ya-miL-ûñ  
after behind me." And it did that. And
- xoñ hai-ya-teiñ teit-tes-yai hai-ya-miL a-tin-diñ tein-neL-en yeū 16  
him- to that went. And every place he looked. Way  
self place off
- eñ mil-i-mil din-ne tai-kyūw-diñ hai-ya-miL-ûñ tein-neL-en hai  
it flute playing in sweathouse. And he looked where  
was

- kit-diñ-hwe-teL-diñ hai-ûñ La-a-xō mitc-teō-wiL-te hai-ya-miL-ûñ  
 he would dig out. Then one place would be easy And  
 he saw.
- 2 xa-na-is-dī-yai xon-ta-diñ hai-yaL-ûñ kiñ dim-miñ teis-tewen  
 he came back up to the house. And stick sharp he made.  
 hai-ya-miL-ûñ kī-ye aL-teit-den-ne dō-ne-ne aL-teit-den-ne hai  
 And again he told it. "Let it play," he told it, "that
- 4 mil-i-mil xon-na-we tee-na-nin-tan xon-ta kūt da-na-win-tan  
 flute". His quiver he took out. House on he put it.  
 hai-ya-hit-djit-ûñ dū-win-ne hai mil-i-mil hai-ya-hit-djit-ûñ  
 And then played that flute. And then
- 6 teit-tes-yai hai-ya tein-niñ-ya-yei hai Lōk na-diL-diñ hai-de  
 he started. There he arrived where salmon lived. Those  
 teū na-lū min-Lan-ne hai-ya na-dil hai mûñk me hai-yaL-ûñ  
 under which all there were that lake in. And  
 water live, living
- 8 kit-te-hwe La Lō-tse na-da-ai mik-kya-teiñ hai-yaL-ûñ tce-kin-niñ-  
 he began one rush standing away from it. And he finished  
 to dig  
 hwe-ei hai-ya-hit-djit-ûñ kūt tce-kin-niñ-hwe hit-djit hai Lō-tse  
 digging. And when he had finished then the rush  
 digging
- 10 hai xa-wiñ-an hai-ya-hit-djit La-ai-ūx na-te-dit-tse-yei hai  
 that he took out. And then at once he opened it. The  
 ta-nan La-ai-ūx kit-tē-yōw nō-nat nin-nis-an min-na na-kis-  
 water at once flowed out. Us around, the world around it flowed
- 12 yōw-hwei hai-ya-hit-djit-ûñ xon-ta-diñ xa-na-is-dī-yai xon-  
 in a circle. And then to the house he came back up. His  
 na-we hwa-ne ya-na-win-tan min-noñ-a-diñ na-teL-dit-dauw hai  
 quiver only he picked up. Along side he ran,
- 14 da-xwed-dūk yū-wiñ-yūn-te hai tsūm-mes-Lōn xō mūk-ka teit-  
 how are they going That woman in after them ran  
 to eat them. vain  
 teL-dauw hai xō-lō-ka-ne-en wūt-te wūt-te hwil-lō-ka Lōk  
 along, those her salmon "Wūte, wūte, my Salmon  
 used to be. salmon."
- 16 kûte-hwō\* ûñ hai a-den-ne hai-ûñ hai xō-lō-ka-ne-en yī-man-tū-  
 its grand- it that said. And her salmon Yimantū-  
 mother was used to be  
 wiñ-yai na-wit-dal-lit ûñ-kya kūt ya-te-yūñ-xō-lūñ nī-yūñ-kil-ûl  
 wiñyai when he was saw already they had eaten. They were cut-  
 coming along ting
- 18 ûñ-kya hai Lūw-xan hai-yaL a-den-ne deūk ye dōñ a-le-ne  
 he saw the eels. And he said, "This in- you must  
 way stead do it."

<sup>1</sup> Lōk kûte-hwō is the name given to some bird which lives along streams and makes a cry which sounds to the Hupa ear like wūt-te.



- hai-yaL-ûñ kit-te-tats tseL-kai miL hai-ya-miL la-a-xō na-in-  
 And he cut them white with. And one place he  
 stone came
- dī-yai ta-din-dil ûñ-kya ta-des-deL-xō-lûñ nī-yûñ-kīL-ûL 2  
 back surf fish he saw had come ashore. They were cutting  
 them.
- hai-ya-miL a-den-ne deûk ye dōñ a-le-ne hai-yaL Lō kût teit-te-  
 And he said, "This in- do it." And the on he  
 way stead grass scattered
- te-meL deûk ôL-tsai-ne hai-ya-miL-ûñ na-in-dī-ya-yei teō-xōl- 4  
 them. "This dry them." And he got back to Myth-  
 way
- tcwe-diñ hai-ya-miL-ûñ hai lōk kûte-hwō dea-xō-ta mûk-ka  
 place. And that salmon its grand- this place after them  
 mother
- tein-niñ-ya-yei hai-ûñ ded xat tein-nin-nauw-hwei tewō-la 6  
 came. And now yet she comes. Fifth
- min-niñ\* miL tein-ne-in-nauw hai-ya-hit-djit-ûñ yō-yī-dûk-a kai  
 month in she always comes. And then Klamath along
- ye-teû-wiñ-yai† hai-ya-miL-ûñ niL-tewin-a-ka-diñ tein-niñ-yai 8  
 he went up. And at Orleans Bar he arrived.
- hai-yaL-ûñ hai-ya niL-tewin-a-ka-diñ nax tsûm-mes-Lon tel-tewen  
 And there at Orleans Bar two women grew.
- dō-tce-in-dil hai-yaL-ûñ a-teon-des-ne is-dō da-xō-hwe-e-kai-he 10  
 They never And he thought, "I wish somehow  
 went out.
- auw-dī-ya hai-yaL-ûñ hai-ya kiñ ya-win-tan hai-yaL-ûñ a-teon-  
 I might And there stick he picked up. And he  
 manage it."
- des-ne is-dō me-dil sil-liñ hai-de hai-yaL-ûñ me-dil sil-len 12  
 thought, "I wish canoe would this." And canoe it  
 become became.
- hai-yaL-ûñ a-teon-des-ne is-dō mûñk wiñ-xa dik-gyûñ hai-yaL-ûñ  
 And he thought, "I wish a lake lay here." And
- hai me-dil te-teû-win-tan mite-dje-ē-din‡ a-na-dis-tewen hit-djit 14  
 that canoe he put in the A baby he made himself. Then  
 water.
- me tein-nes-dai hai-yaL-ûñ lax min-ne-gits yis-xan miL hai  
 in it he sat. And just a little daylight then the
- tsûm-mes-Lon teû-wit-dil hai-yaL ya-xōL-tsan hai-ya hai-yaL-ûñ 16  
 women came along. And they saw him there. And
- wûn-na-is-deL ya-il-kim-miñ hai me-dil mite-dje-ē-din me yañ-ai  
 they started to catch that canoe baby in sitting.

\* "Its face."

† Literally "he went in"; said probably because of the cañon.

‡ "Its mind lacking."

hai-ya-hit-djit-ûñ teū miL Le-na-nin-deL-ei xoi-kya-teiñ ye te-  
 And then in the with they went From there it  
 water it clear round. them

- 2 it-tūw hai yei-il-lūw miL kûť xat ya-il-kit-te miL kit-diñ-kil-ei  
 always the waves began when. Just as they were then it broke out.  
 floated going to  
 catch it,

hai-yaL hai teū-wit-diL-ne-en na-del-tse dō-he-ya-il-kit hai me-dil  
 And where they used to they stayed. They did not that canoe,  
 go about catch

- 4 mite-dje-ē-din me yañ-ai hai-yaL-ûñ teit-tes-yai yī-man-tū-wiñ-yai  
 baby in sitting. And he went on Yīmantūwīñyai.  
 yī-dûk teit-tes-yai tse-nûn-sin-diñ tein-niñ-yai hai-ya tō-diñ nax  
 East he went. Some Bar he came to. There at the two  
 river

- 6 tsûm-mes-Lon teL-tewen hai-yaL hai-ya kûn-teū-wil-tewil a-dis-  
 women grew. And there a young man he made  
 tewen hai-yaL hai-ya nō-le teis-tewen hai-yaL-ûñ a-tcon-des-ne  
 himself. And there a dam he made. And he thought

- 8 meū tin nu-win-a-te hai nō-le meū hai-ya tsûm-mes-Lon wûñ  
 under road will be that dam under. Those women for  
 it

a-teil-lau tee-in-diL-miñ me-dil-ite xō te-teū-win-tan mit-tau-tein-  
 he did it them to come A small in he put in on the back  
 out for. boat vain the water

- 10 teiñ hai-yaL-ûñ dō-he-tce-nin-deL hai tsûm-mes-Lon hai-yaL-ûñ  
 side. And did not come out those women. And  
 hai wûñ da-an-na-teil-lau hai nō-le-ne-en hai dō-tce-nin-deL  
 that for he tore down that dam used they did not come out  
 to be,

- 12 wûñ hai-yaL-ûñ in-ta na-wit-yai hai-ya-hit-djit niL-tewin-ka-diñ  
 because. And back he turned. And then Orleans Bar  
 yī-da-teiñ tce-na-in-di-yai hai-ya ûñ-kya tseL-kai teiL-tewe  
 from the east he came out again. There he saw white stone some one  
 knife making.

- 14 hai-yaL-ûñ hai xō-wûñ ya-niñ-yai a-xōL-teit-den-ne da-xwe-ûñ  
 And to them he went. He said to him, "What  
 a-la-te hei-yûñ ya-xōL-teit-den-ne yō ûñ xō-mit min-nō kyū-wit-  
 are you "Yes," they said to him, "that is her open we are  
 going the belly  
 to do?" one

- 16 dit-tats-te hai-yaL-ûñ a-den-ne dōñ-ka-tsit hai-yaL-ûñ wûñ xoi-k-  
 going to And he said, "Hold on." And about his  
 cut." it

kyûñ nañ-ya hai da-xwed-dûk is-lûn-te hai-yaL-ûñ a-tcon-des-ne  
 mind studied how birth And he thought,  
 should be.



- xō-tsiñ-dûk-kan\* kût sil-lin-te hai-yaL-ûñ wûñ xōik-kyûñ  
 "Shin on it will be." And about it his mind  
 na-nañ-ya hai-yaL-ûñ xon-na-we me-teiñ na-teñ-en ûñ-kya te-mil 2  
 studied And his quiver into he looked. He saw net-  
 again. sack  
 teL-tewiñ-xō-lûñ hai-yaL-ûñ hai a-teon-des-ne hai tsûm-mes-Lon  
 had grown. And "That" he thought, "that woman  
 mei-te hai-yûk-ke is-lûn-te teon-des-ne hai-ya-hit-djit-ûñ na-tes- 4  
 will That way birth will he thought. And then he went  
 belong to. be given,"  
 dī-yai na-in-dī-ya-yei hai tsis-da-diñ na-in-dī-yai hai-ya-mil  
 back. He got back. Where he lived he came back. And  
 a-teon-des-ne te-sē-ya-te ded-de yī-dā-teiñ hai-ya-mil teis-tewen 6  
 he thought, "I am going this from the And he made  
 way north."  
 kit-Loi hai-yaL xō-wa-teil-lai hai kit-Loi hai-yaL kût teit-tes-yai  
 baskets. And he gave those baskets. And he started  
 away  
 ded-de mûk-ka yī-dā-teiñ ded-de yī-nûk teûk-qal nil-liñ-kin-diñ 8  
 this way along from the This way south he walked. Sugar Bowl†  
 north.  
 tce-niñ-ya-yei hai-ya-mil hai-ya teis-tewen hai nō-le hai-yaL  
 he came to. And there he made that dam. And  
 in-ta na-wit-yai yī-man-yī-de kai na-tes-dī-yai xon-sa-diñ yi-man 10  
 back he turned. On the other along he went Xonsadiñ on the  
 side north back. other  
 side  
 na-na-in-dī-yai hai-yaL nax tsûm-mes-Lon kit-tai-yil-sit  
 he came across. And two women were soaking  
 acorns.  
 hai-ya-mil xō-wī-ye-yit-dûk me-na-is-dī-yai hai-ya-mil nin 12  
 And steep up he climbed. And the  
 ground  
 na-na-dū-wa-al hai na-teñ-iñ-il-ta‡ hai-ya-mil Lō-hwûñ mil-lai  
 rose up, where he looked back And Bald Hill on top  
 places.  
 hai-ya mil na-neL-en hai nō-le teis-tewen hai-ya-mil-ûñ a-teon- 14  
 there from he looked that dam he made. And he  
 back at  
 des-ne kûñ is-dī-an-tewûñ sil-lin-te kai§ yil-tsûn-te hai yeû nō-le  
 thought, "Recent widow will be (?) will see that dis- dam  
 tant

\*"Her-leg-ridge."

† So named by white men.

‡ These incidents account for the topography of the extreme ends of the valley.

§ Perhaps kai means "thus."

- na-wes-len-ei hai-ya-miL kai tiñ-Lûñ-ûx ai-yōn-des-ne-te hai-yaL  
it falls. And (?) many she will think about and things
- 2 kai kiL-wea-kûts yī-kit-ta-a-te hai-ya-miL in-ta na-wit-yai  
(?) queer way she will sing." And back he went.  
hai-yaL-ûñ na-tes-dī-ya-yei yī-nûk hai-yaL-ûñ na-na-kin-nū-wiL-a  
And he arrived south. And he made the ridge.
- 4 hai-yaL-ûñ hai mī-ye yit-tsin mûk-kût teit-tes-en teis-tewen  
And that foot down, on it he looked, he made  
of it  
djic-tañ-a-diñ mū-win-na iL-man hai-yaL-ûñ me-dil teis-tewen.  
at Djietañadiñ around both And canoe he made.  
sides.
- 6 hai-ya-hit-djit-ûñ teit-teL-kait hai mū-win-na yī-nûk hai-yaL-ûñ  
And then he started that around south. And  
in a boat  
a-tcon-des-ne kiL-ne-sē-tin-te hai-yaL-ûñ dō-he-kiL-tein-nes-ten  
he thought, "I will have inter- And he did not have  
course with a woman." intercourse.
- 8 hai-yaL-ûñ na-is-xût hai mûk-kût teit-tes-en-ne-en hai-ya-hit-  
And he tore that on he used to look. And  
down  
djit-ûñ dūñ-<sup>ûx</sup> in-ta na-wit-yai na-yin-na-teiñ hai-yaL-ûñ  
then again back he went down from And  
the south.
- 10 ta-kim-miL-diñ na-in-dī-yai hai-ya-miL-ûñ hwa na-na-it-dauw  
Takimil<sup>diñ\*</sup> he came And sun gone down  
back to.  
miL Lax kī-yauw na-il-tsit-te e-il-lū hai-ya-miL-ûñ xō-il-kût  
then almost birds would drop. And Bald Hills
- 12 yī-dā-teiñ† miL xō-teū-wiñ-yai xō-il-kût-xoi hai-ya-miL-ûñ yī-dûk  
down from he came down, a Bald Hills And east  
man.  
ya-teñ-iñ-hit a yei-wiL-kit-dei hai-yaL-ûñ a-den-ne kit-teint  
when they clouds rose up. And he said, "Disease  
looked
- 14 dōñ a-dī-yau-wei xa nin-sō-diL hai-ya-miL-ûñ kût niñ-is-deL  
it is, is coming. Come make a And they danced.  
dance."
- xon-ta ne-kya-ō me xoñ min-nat teit-tes-yai hai-ya-miL-ûñ  
House great in, fire around they went. And
- 16 a-tcon-des-ne ke hwe xauw-te hai nō-kī-wil-taL sil-lin-teL-diñ  
he thought, "Let me look that finishing going to be  
for it dance place."

\* Hostler rancheria.

† Xō-il-kût is the Hupa name for Redwood Creek, and Xō-il-kût yī-dā-teiñ for Bald Hills.

nin-ne-me yit-de xa-is-yai hai-ya-te tcon-des-ne hai-ya-miL tee  
 Nineme north he came "Here it he thought. And he  
 up. will be,"

xai-neūw a-den-ne Lōk-e! hai-yaL Lōk ta-des-lat hai-ya hai-yaL-ûñ 2  
 talked. He said, "Salmon." And salmon came there. And  
 wûñ yit-de tcit-tes-yai a-den-ne ta-nan-ne! hai-yaL a-tin-diñ xa-  
 from north he went. He called, "Water." And every place it  
 there

kin-de-mût hai-yaL yit-de tcit-tes-yai mis-kût tein-niñ-yai kī-ye 4  
 boiled up. And north he went on. Miskût he came to. Again  
 hai-ya xa-a-den-ne ta-nan-ne dō-he-xa-kin-yōw hai-yaL hai-ya teis-  
 there he called the "Water." It did not And there he  
 same, come out.

tewen nō-kyū-wil-taL hai-ya-hit-djit na-tes-dī-yai na-yī-nûk ta- 6  
 made final dancing And then he went back south  
 place. again.

kim-miL-diñ na-in-dī-yai hai-ya-miL yis-xan kī-ye nin-sin-dil  
 Takimildin he came And next day again they danced.  
 back to.

na-ya-neL-en hai a na-La na-tes-dī-yai tewō-la-diñ yis-xan-nei 8  
 They looked. That cloud back had gone. Five days

nin-sin-dil-<sup>ax</sup> hai-ya-miL xa-en-nal-dit-dō-wei hai-ya-miL xon-ta  
 they danced. And it drew back. And house

me ya-xōñ-an tewō-la-diñ yis-xan xa-a-ya-iL-iñ-<sup>ax</sup> hai-ya-hit- 10  
 in they jumped; five days they did that. And

djit mis-kût-teiñ ya-xōñ-an hai-ya-miL a-tcon-des-ne hai-yûk  
 then at Miskût they danced. And he thought, "That  
 way

a-win-neL-te kit-teint tū-win-na-hwiL-de hai-yûk au-win-neL-te 12  
 it will be disease if it comes, that way it will be."

hai-ya-hit-djit tcit-tes-yai yī-nûk Lel-diñ tein-niñ-yai hai-yaL  
 And then he went south. Southfork he arrived. And

yī-nûk tcit-tes-yai ke-wel-le ûñ-kya yī-na-teiñ xōt-de-is-yai 14  
 south he went some one he saw from the He met him.  
 carrying  
 a load along

xon-na dō-ya-xō-len hai-yaL a-xōL-teit-den-ne e! kyū-wiñ-  
 His eyes were lacking. And he said to him, "Eh, old

xoi-yan xûL xō-lûñ-ne-seL-wiñ hai-ya-miL-ûñ tein-nes-dai hai 16  
 man, load has worn you out." And he sat down, the

kyū-wiñ-xoi-yan La-ai-ûx ke-wiñ-xûts hai-yaL a-den-ne xa hwiL-  
 old man. At once he fell over. And he said, "Come, help

lan ya-kiñ-wūw xa xōL-teit-den-ne xa hwiL-kût-teiñ miL-tewit 18  
 me, carry it." "All he said. "Come, on me push it."  
 right,"

- hai-yaL-ûñ kûť meũ tein-nes-dai yĩ-man-tũ-wiñ-yai hai-ya-miL-ûñ  
 And under sat Yimantũwiñyai. And
- 2 xõ-kûť-teiñ me-niL-tewit miL tee-niL-tsit miL meũ tee-il-Lat miL  
 on him he pushed it, then he untied then under he then  
 the strap, jumped  
 out,
- xõ-Lan yin-ne na-dũ-wiñ-eL xõ-teiñ din-nũñ na-wiñ-yen  
 where in the they stuck up. To him facing he stood.  
 he was ground
- 4 tõ-ne-wan de hai tee-wel hai-de miL kyũ-wiñ-ya-in-yan teis-  
 Black this that he was That with people he  
 obsidian carrying.
- siL-we hai-de miL kyũ-wiñ-ya-in-yan teit-tan na-na-kis-le hai  
 killed. That with people he ate. He felt around, that
- 6 xon-na dõ-xõ-len na-na-kis-le-hit a-den-ne hwõ-wũñ ki-xa-en-na  
 eyes lacking. When he had felt he said; "From me he never  
 gets away,
- hwõ-wũñ ki-xũn-na hai-yaL-ûñ na-na-kis-wel hai tõ-ne-wan  
 from me he got away." And he arranged the obsidians.  
 again
- 8 hai au-wil-la-ne-en-ũk kĩ-ye a-na-teil-lau hai-ya-hit-djit yĩ-  
 The he used to do way again he did. And
- man-tũ-wiñ-yai a-den-ne xa niñ mit-diL-wa dau teit-den-ne  
 Yimantũwiñyai said, "Come, you next." "No," said
- 10 kyũ-wiñ-xõ-yan hai-ye-he a-xõL-teit-den-ne xa nũk-kûť-teiñ  
 the old man. Anyhow he told him, "Come, on you
- kyũw-tewit dau teit-den-ne kyũ-wiñ-xoi-yan hwe-en kyũ-wiñ-  
 let me push "No," said the old man, "me person  
 it."
- 12 ya-in-yan dõ hwik-kûť-teiñ kiL-tewit teit-den-ne hai-ye-he-  
 never on me pushes it," he said. Anyhow
- meũ ye-na-xõL-waL hit-djit xõ-kûť-teiñ me-na-niL-tewit La-ai-ũx  
 under he threw him. Then on him he pushed it. Really
- 14 xõ-kûť na-na-dũ-wiñ-eL ta-nai-xõs-dõ-wei hai-ya-hit-djit yĩ-nũk  
 on him they stuck up. They cut him all And then south  
 to pieces.
- teit-tes-yai kyõ-hwal-le ûñ-kya tin nũk-kai hai-ya xõ-wũñ tein-  
 he went. Somebody he saw road along. There to him he  
 hooking
- 16 niñ-yai hai-yaL teiL-kit hai miL-kyũ-wõ-hwal hai-yaL a-dit-  
 came. And he took that with he hooked. And to  
 hold
- teiñ tee-xõ-teL-waL xũn-diñ teis-len miL na-dũ-win-tewit  
 him- he pulled him. Close he got then he let go.  
 self

- kī-ye xa-a-den-ne hwō-wûn ki-xa-en-na hwō-wûn ki-xûn-na  
 Again that he said, "From me he never from me he got  
 gets away, away,"
- teit-den-ne xō-teiñ dīn-nûñ na-wiñ-yen a-xōL-teit-den-ne 2  
 he said. To him facing he stood. He said to him,
- xa niñ yī-man-tū-wiñ-yai ān hai-yaL dau teit-den-ne  
 "Come, you." Yimantūwiñyai said And "No," said  
 it.
- hai kyū-wiñ-xoi-yan hai-yaL a-den-ne ke hwe nil-lan 4  
 that old man. And he said "Let me help you
- kit-tūw-hwal dau teit-den-ne kyū-wiñ-xoi-yan dūñ-hwō dō-hwil-  
 hook." "No," he said, old man, "nobody helps
- lan yī-kit-tū-hwal hai-ye-he xō-la ta-tce-nin-tan hit-djit na-xō- 6  
 me hook." Anyhow his he took it out of then he  
 hand
- wiñ-hwal hai-yaL a-den-ne yī-man-tū-wiñ-yai xōte na-dīL-te dō  
 hooked him. And said Yimantūwiñyai, "Safely they will Not  
 travel.
- kyū-wiñ-ya-in-yan teit-tan-hwûn-te tin mûk-ka xōte na-dīL-te 8  
 people shall eat. Road on safely they will  
 travel."
- teit-tes-yai yī-nûk teûk-qal yī-nûk kin-tsi-yō-ye ûñ-kya teiL-tcwe-  
 He went south walking. South seesaw, he saw some one  
 making
- ye tin mûk-ka xō-wûn tein-niñ-yai hai-ya xōL-teiL-kit hai xōL-ya- 10  
 road on. To him he came. There with him he That with him  
 caught it.
- kit-wûl hai-yaL La-ai-ûx teit-dū-wil-Lat hai ā-tin-ne-en hai-yaL  
 he see- And at once he jumped off, the doing it. And  
 sawed. one
- a-xōL-teit-den-ne hwa mûk-kût da-nin-sa mûk-kût da-tcin-nes-dai 12  
 he said to him, "For on it sit." On it he sat,  
 me
- yī-man-tū-wiñ-yai hai-ya-miL La-ai-ûx xōL-tce-niL-tsit hai-yaL  
 Yimantūwiñyai. And at once with him he And  
 untied it.
- La-ai-ûx na-dū-wil-dit-tōn yī-man-tū-wiñ-yai na-wiñ-yen xō-teiñ 14  
 at once he jumped off Yimantūwiñyai. He stood up, to him
- dīn-nûñ hai-yûk kûñ xon-na dō-ya-xō-len hai-yaL xō na-kis-le  
 facing. That way too his eyes were both And in he felt.  
 missing. vain
- a-den-ne hwo-wûn ki-xa-en-na hwō-wûn ki-xûn-na hai-yaL a-xōL- 16  
 He said, "From me he never from me he got And he  
 gets away, away."
- teit-den-ne xa niñ niL-yai-kyō-dū-wûl hai-yaL dau teit-den-ne  
 said, "Come, you, with you let it And "No," he said.  
 seesaw."



hai-ye-he kûť mûk-kûť da-na-xôL-ten hai-yaL xôL-tce-niL-tsit  
 Anyhow on it he put him. And with him he untied it.

- 2 La-ai-ûx ta-nai-xôs-dô-wei ded-dit-de tō-ne-wan au-wil-lau hai-yaL  
 Really it cut him to He found black it was And  
 pieces. out obsidian made of.

a-xôL-teit-den-ne kiñ ke-ket nûn-dil-le-ne dō-añ kyû-wiñ-ya-  
 he said to him, "Trees rubbing you may Not  
 together become.

- 4 in-yan teit-tan-hwûn-te hai-yaL yî-nûk teit-tes-yai sai-kit-diñ-  
 people shall eat." And south he went. He was sur-  
 ûñ-kya kiL-tûw-tse hai-yaL a-teon-des-ne ke xō-wûñ ne-hwa  
 prised some one And he thought, "Well, to I will go."  
 to hear splitting him  
 logs.

- 6 hai-yaL xō-wûñ tein-niñ-yai a-xôL-teit-den-ne kyû-wiñ-xoi-yan  
 And to him he came. He said to him, "Old man,  
 dik-gyûñ ûñ kiL-tûw-hwa-ûñ hei-yûñ teit-den-ne hai kyû-wiñ-  
 here is it you are splitting?" "Yes," said that old

- 8 xoi-yan hai kûñ xon-na dō-ya-xō-len hai-yaL-ûñ a-den-ne  
 man. That too his eyes were missing. And he said,  
 one

dik-gyûñ dōñ kyûw-tûw dō-hwiL-djeñ-kil xa hwa mit-tûk in-yauw  
 "Here I am splitting. With me it Come for between jump  
 won't split. me in."

- 10 hai-yaL-ûñ yî-man-tû-wiñ-yai a-den-ne xa hai-ya-hit-djit-ûñ  
 And Yimantûwiñyai said, "All And then  
 right."

kûť nō-kin-nin-tan hit-djit dje-wiL-tseL miL djeñ-yai hai-ya-  
 he set the wedge. Then he pounded it, then it opened. And

- 14 hit-djit-ûñ a-xôL-teit-den-ne xa djō kiñ mit-tûk in-yauw  
 then he said to him, "Come, now tree between get in."

hai-yaL-ûñ kûť yî-man-tû-wiñ-yai mit-tûk teû-wiñ-yai miL a-na-  
 And Yimantûwiñyai between he got in, then he

- 16 dit-dû-wiL-kan miL xō-Lan-ye Le-nûn-dû-waL dûl dū-wen-ne  
 jumped out then after him it shut. "Dul" it sounded.  
 one side,

hai-ya-hit-djit-ûñ yî-man-tû-wiñ-yai na-wiñ-yen xō-teiñ diñ-nûñ  
 And then Yimantûwiñyai stood to him facing.

- 18 hai-yaL-ûñ miL-toi ya-win-tan da-xûñ-hwōw\* ûL-kyō hai-ya-  
 And a basket- he took so big. And  
 pot

xa-djit-ûñ meû nō-niL-kait hai-ya tsē-liñ me nau-wil-liñ miñ  
 then under he put it there blood into to run for.

\*The word calls for a gesture to indicate the size.

tcō-xōn-neL-en hai-ya-hit-djit-ûñ nō-na-kin-tan hai kyū-wiñ-  
He looked at him. And then he set the that old  
wedge again,

xoi-yan hai-ya-hit-djit-ûñ dje-na-wiL-tūw hai-yaL-ûñ xō na-kis-le 2  
man. And then he opened it. And in he felt  
vain around.

a-den-ne hwō-wûñ ki-xa-en-na hwō-wûñ ki-xûn-na hai-yaL-ûñ  
He said, "From me he never from me he got And  
gets away away."

a-xōL-teit-den-ne xa niñ hai-yaL-ûñ a-den-ne dau hwe-en do- 4  
he said to him, "Come, you." And he said, "No, I never  
xa-auw-ten hai-ye-he me-teiñ me-xon-niL-tewit xōL-Le-nûn-dû-  
do that." Anyhow into it he pushed him, with him it

waL-ei hai-yaL-ûñ a-xōL-teit-den-ne kiñ-qō-yan il-le-ne dō-añ 6  
shut. And he said to him, "Borer become." "Not  
is it

kyū-wiñ-ya-in-yan teit-tan-hwûn-te xon-ta miL wa-a-iL-teL-dete  
people shall eat." House when they are going  
to build,

ya-na-kyū-wiL-tsil-lil-te dō-añ kyū-wiñ-ya-in-yan miL teit-tan- 8  
they may split. Not people with shall

hwûn-te hai-yaL yī-nûk teit-tes-yai tcûk-qal-lit ûñ-kya Lō-xō-  
eat. And south he went. As he walked he heard laugh-  
along

sin-tsū hai-yaL-ûñ hai-ya tein-niñ-yai sai-kit-diñ Le-na-wil-la 10  
ing. And there he came. He saw fire

da-xûñ-hwō-ōw kyū-wit-nōL hai-yaL-ûñ hai-ya tcū-wiñ-yen  
in such a way blazing. And there he stood.

dûñ-hwe-e ûñ-kya dō sit-da xō teit-te-te-en kos-kyō hwûñ 12  
Nobody he saw not staying In he looked Soaproot only  
there. vain around.

na-ya-dū-wil-waL xōñ min-nat hai-yaL ûñ-kya xōñ-teiñ me-xō-  
were scattered fire around. And he felt fire toward some-  
thing

niL-tewit hai-yaL-ûñ xōñ mit-tis da-teū-wil-tōn hai-ya kī-ye 14  
pushed him. And fire over he jumped. There again

xōn-teiñ me-xō-niL-tewit yū-diñ-hit teit-te-teit hai-yaL-ûñ hai-yō  
fire toward something Finally he was And those  
pushed him. tired out.

kos-kyō na-ya-dū-wil-waL ya-te-xan xōn-diñ na-dit-teL-waL 16  
soaproots scattered about he picked up. Fire in he threw them.

a-lō-lō-lō ya-dū-wen-ne ded-dit-de hai kos-kyō kyū-wiñ-ya-in-yan  
"A-lo- they said. He found those soap- people,  
lo-lo," out roots

yai-tan hai-yaL-ûñ a-yaL-teit-den-ne kyū-wi-yûl ō-le-ne dō-añ 18  
ate. And he told them, "Food become. Not

- kyū-wiñ-ya-in-yan kyō-yan-hwûn-te hai-ûñ kos-kyō ya-is-len-ei  
 people you shall eat." Then soaproots they became.
- 2 hai-ya-hit-djit-ûñ yī-nûk teit-tes-yai tcūk-qal-lit yi-na-teiñ yei  
 And then south he went. As he from the he  
 walked along south saw
- tak-kûn tsûm-mes-Lon ya-ke-wel hai-yaL-ûñ hai-ya xôt-de-ya  
 three women, carrying And there he met  
 loads.
- 4 is-yai hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ wiūw-hwal hai-yaL-ûñ  
 them. And he said, "Without I am coming." And  
 food
- xwa-ya-il-kit kos hai-yaL-ûñ kyū-wiñ-yan xwa-wil-xan da-na  
 they gave bulbs. And he ate them. He liked them. He ran  
 him
- 6 dū-wil-Lat ya-xon-nin-diñ hai-yaL tcū-win-tewen hai-ya-hit-  
 back ahead of them. And he defecated. And  
 djit-ûñ a-den-ne kin-na ô-le hai-yaL kin-na xôL-tes-deL hai-yaL  
 then he said, "Yurok be- And Yurok with him And  
 come." they went.
- 8 xôt-de-ya-is-deL hai-yaL-ûñ a-den-ne a-dex-xûñ-ûñ ya-wit-dil hai-  
 they met them. And he said, "Hungry they are And  
 traveling."
- yaL xwa nō-na-ya-kin-niñ-an yū-diñ-hit tein-neL-yan-nei hai ya-  
 for they left food. Finally he ate up all that  
 them
- 10 tee-weL-ne-en a-tiñ-ka-ûn-te xûn-neūw tcis-tewen hai-ya kin-  
 they were Every kind of language he made there.  
 carrying.
- nûs yī-dā-tein kī-in-tax yit-de-din-niñ-xûn-neūw tai-ke yī-na-  
 Karok, Yurok, Shasta, Tolowa, Mad South-  
 River,
- 12 teiñ Lō-mit-ta-xoi xō-il-kût-xoi xa-ûñ-Lûñ na-is-tewen hai-yaL  
 fork, New River, Redwood, so many he made. And  
 yī-nûk teit-tes-yai hai-yaL xon-ta ûñ-kya sa-ûñ hai-yaL ye-tcū-  
 south he went. And house he saw stand- And he  
 ing.
- 14 wiñ-yai kin-naL-dûñ\* ûñ-kya yañ-a hai-yaL in-na-is-dûk-ka xwa-  
 went in. Girl with he saw sitting. And she got up. She  
 first menses
- il-kit mite-dje-xō-len kī-la-djon-de kyū-wiñ-yan hai-ya-miL  
 gave pine nuts, hazel nuts. He went to And  
 him eating.
- 16 ta-nan me-dū-wiñ-tewen hai-yaL xai-tsa ya-win-tan tō-ôn-tewit  
 water he wanted. And basket- she took up. Water  
 bucket to bring

\* Compare xxv and Life and Culture of Hupa, p. 53.



- tes-yai hai-yaL yī-man-tū-wiñ-yai a-tecōn-des-ne is-dō ya-ûL-kai  
 she And Yīmantūwiñyai thought, "I wish louse grey  
 went.
- nin-neL-yan-ne hai-yaL-ûñ xō-dit-teL-xûts hai tō-ōn-tewin-ne-en 2  
 would bite you." And she felt it bite, the water going after.  
 one
- hai-yaL tein-nes-dai xa-nū-win-te hai-yaL-ûñ hai xwa tō-ōn-nū-  
 And she sat down. She looked And the for water she  
 for it. one whom
- win-tewit-ne-en dō-xon-na-na-wil-lūw hai-yaL-ûñ yī-man-tū-win- 4  
 was to bring she never thought about. And Yīmantūwiñ-  
 yai tce-te-xan kyū-wiñ-yan a-tiñ-ka-ûn-te tein-neL-yan hai-ya-  
 yai took out. He went Every kind he ate up. And  
 to eating.
- hit-djit-ûñ teū-win-tewen hai-yaL-ûñ aL-teit-den-ne ka-de xa-na- 6  
 then he defecated. And he said to it, "After if she  
 a while
- is-dī-ya-de djō teit-den-de kyō-diL-tsōts-ne hai-yaL teit-  
 comes up, 'Take if she make a kissing noise.' And he  
 it' says,
- tes-yai yī-nûk hai-ya-miL xa-na-is-dī-yai hai-yaL djō teit-den-ne 8  
 went south. And she came up. And "Take she said.  
 it,"
- hai-yaL kyō-dū-wiL-tsōts-tse hai-ya-miL ye-kil-tseL ye-na-wit-  
 And a kissing noise And she passed in When she  
 she heard. the water.
- ya-hit ûñ-kya tewûñ hewûñ ûñ-kya sa-ûñ na-neL-iñ-hit hai xoik- 10  
 went in she faeces only, she saw lying When she her  
 saw there. looked
- kyū-wī-yûl dō-ya-xō-len-ne hai-yaL a-tecōn-des-ne hai kin-naL-  
 food was all gone. And thought, that kinaL-  
 dûñ is-dō nin-nin-diñ na-xō-wiL-tsai-ye hai-yaL-ûñ yī-man-tū- 12  
 dûñ, "I wish ahead of you creeks would And Yīmantū-  
 dry up."
- wiñ-yai teûk-qal-lit nil-lin-tsū tauw-din-nûn-te tecōn-des-ne tein-  
 wiñyai walking creek heard. "I am going to he thought. When  
 along have a drink,"
- niñ-ya-hit na-xō-wiL-tsai-ei hai-yaL yī-nûk teit-tes-yai teûk- 14  
 he got there it was dried up. And south he went. As he  
 qal-lit nil-lin-tsū hai-ya-hit-djit-ûñ da-teit-dū-wiL-Lat mite-teiñ  
 walked he heard And then he ran to it.  
 along a creek.
- na-xō-wiL-tsai-ei hai-yaL-ûñ teit-te-teit ta-nan wûñ hai-yaL 16  
 It was dried up. And he was water for. And  
 almost dead
- a-teon-des-ne La-ûl-len te-wa-ût-te tcon-des-ne hai-yaL yī-nûk  
 he thought, "A blanket in water I he thought. And south  
 will throw,"

- teit-tes-yai teûk-qal-lit kī-ye nil-lin-tsū hai-yaL-ûñ miL da-teit-  
he went. As he walked again he heard And with he ran  
along a creek. it
- 2 dū-wil-Lat hai La-ûl-len miL na-xō-wil-tsai-ei xōL-tsai-diñ ye  
there that one skin with. It had dried up. The dried in-  
up place stead
- nō-niñ-ût hai-yaL-ûñ yī-nûk-a-diñ teit-tes-yai hai-yaL min-  
he threw it. And further south he went. And he
- 4 na-na-wil-lūw xon-na-we a-tecōn-des-ne hai te-weL-qōte-te hai-yaL  
thought of his quiver. He thought, "That I will throw in." And  
nil-lin-tsū teûk-qal-lit hai-yaL kût xōte a-teil-lau hai xon-na-we  
creek he as he walked And good he fixed that quiver.  
heard along.
- 6 hai-ya-hit-djit-ûñ miL da-teit-dū-wil-Lat miL te-kiL-qōte xōL-  
And then with it he ran there then he threw it in. In  
tsai-diñ na-dū-wiñ-a hai-yaL-ûñ ya-na-win-tan hai xon-na-we  
the dry it stuck up. And he picked up his quiver  
place
- 8 hit-djit yī-nûk teit-tes-yai teûk-qal-lit nil-lin-tsū hai-yaL-ûñ  
then south he went. As he walked he heard And  
along a creek.
- a-tecōn-des-ne te-ke-its-te mit-da-mil miL hai me wiñ-xa-te  
he thought, "I will arrow socket with, that in will stay,"  
shoot in
- 10 teon-des-ne hai-ya-miL kût te-kiñ-its xōL-tsai-diñ na-dū-wiñ-a  
he thought. And he shot it in. In the it stood up.  
dry place
- hai-yaL ya-na-win-tan yī-nûk teit-tes-yai teûk-qal-lit teū-naL-  
And he picked it up. South he went. As he walked bull  
along
- 12 teaik dil-wauw-tsū hai-yaL-ûñ a-tecōn-des-ne mûnk xō-lûñ-  
frog he heard croak. And he thought, "A lake must be  
se-xûñ teûk-qal-lit mûnk sa-xan-ne hai-yaL-ûñ dō-he-min-tel-  
there." As he walked lake was in And he did not run  
along the distance.
- 14 dauw tee-niñ-yai xōt-da-wil-liñ xōt-da nō-niL-kait teit-te-tōt  
for it. He came At the outlet his mouth he put. He drank,  
down.
- teit-te-tōt teit-te-tōt xa hai-ya ya-wim-mas dō-he-in-na-na-is-  
he drank, he drank. Right there he rolled over. He did not get
- 16 dūk-ka teū-wes-waL hai-ya hai-yaL-ûñ kī-yauw te-e-xûs miL  
up. He lay there. And birds flew up, then  
a-den-ne hwim-mit min-no-kyōL-dik mis-sa-niL-tewin na-tse-diñ  
he said, "My belly pick open (plu)." Buzzard first
- 18 da-nes-dai hai-yaL a-den-ne hwim-mit min-nō-kyōL-dik hai-yaL  
sat there. And he said "My stomach pick open." And

- mis-sa-niL-tewin ya-na-it-xûs a-teō-in-ne min-nō-tes-iñ kyūw-  
 Buzzard kept flying up. He kept "He is looking "I  
 thinking, under his arm."
- ten-nañ teō-in-ne mis-sa-niL-tewin hai-yaL xō-wûñ tein-niñ-yai 2  
 found kept Buzzard. And to him he went.  
 dead," thinking,
- hai-ya-hit-djit-ûñ a-tiñ-ka-ûn-te tce-nin-tan hai miL min-nō-  
 And then everything he took out that with he
- kiL-dik-te na-mûk-kai-din-diñ tce-nin-tan hai miL min-nō- 4  
 was going The last one he took out, that with he  
 to pick.
- kiL-dik hai-ya-hit-djit-ûñ xō-mit min-nō-kiñ-kil in-na-na-is-  
 picked. And then his stomach he opened. Got
- dûk-ka yī-man-tū-wiñ-yai hai-ya-miL teit-te-te-en sai-kit-diñ-ûñ- 6  
 up Yīmantūwiñyai. And he looked He was surprised  
 around. to see
- kya kī-ye-kût kis-xûñ hai-ya-hit-djit-ûñ hai me ye-teū-wiñ-yai  
 a hollow standing. And then that in he went.  
 tree
- hai-ya xoik-kyū-wiñ-an tce-in-sit-hit ûñ-kya xō-teiñ-a Le-nûl- 8  
 There he went to sleep. When he he saw in front it had  
 woke up of him
- dite-tewen-ne-xō-lûñ hai-yaL-ûñ kiñ-kit-diL-tsay nai-nel-dik hai-  
 grown together. And the smaller  
 woodpecker pecked.
- yaL-ûñ yī-man-tū-wiñ-yai a-den-ne in-niL-te hai-yaL ya-nat- 10  
 And Yīmantūwiñyai said, "Do it hard." And he flew  
 xûts-ei xoi-nes-git hai-ya-miL kil-lai-gea xa-a-dī-yau hai-yaL  
 away. He was And larger did that. And  
 afraid. woodpecker
- mit-diL-wa min-teūw-mil hai-yaL-ûñ dō-he-tce-xai-neūw hai- 12  
 after him yellowhammer. And he did not say anything.
- yaL-ûñ xō-kût yis-dik hai-yaL xa-te-dim-mil hai-yaL-ûñ kiL-  
 And on him he And chips flew off. And largest  
 pecked.
- dik-kik-kyō mit-diL-wa da-wil-Lat nain-teL-dik hai-ya-hit-djit-ûñ 14  
 woodpecker in turn jumped on. He pecked. And then
- hai min-noi-kiL-dik hai-yaL-ûñ hai-yûk-ka tce-na-in-dī-yai  
 that he pecked open. And that way he came out.
- hai-ya-miL-ûñ a-den-ne hwō-wûñ nit-tō-diL hai-ya-hit-djit-ûñ 16  
 And he said, "To me come(plu)." And then
- a-tiñ-ka-un-te xō-wûñ niñ-xûts hai-ya-hit-djit-ûñ mis-sa-niL-  
 all kinds to him flew. And then buzzard
- tewin xōt-da na-is-tewen kyū-wiL-ta-iL-tewiñ kil-dik-kik-kyō 18  
 his bill he made. Crow a largest  
 woodpecker

- teō-xōs-tewen hai-yaL kut da-teū-wiñ-xûts hai-yaL-ûñ a-xōL-teit-  
 he made; and he flew there. And he said to
- 2 den-ne yeū djen-na da-ûñ-xûs hai-yaL-ûñ na-na-wit-xûts a-den-ne  
 him "Way up fly." And he flew back down. He said,  
 there
- ûL-kyū-we tsel-liñ hwil-tewe tee-hwis-sū-wil-wel-de La-ai-ūx  
 "All over red make me. If he kills me at once
- 4 niñ-xa-ten teū-wil-leL-te hai-yaL-ûñ teūw teū-win-tsit hit-djit  
 rich man he will become." And charcoal he pounded, then
- xō-kût na-deL-waL hai-yaL a-xōL-teit-den-ne xa djen-na  
 on him he put it. And he told him, "Come, up
- 6 da-ûñ-xûs hai-yaL-ûñ da-teū-wiñ-xûts kyū-wil-ta-il-tewin  
 fly." And he flew up there. Crow
- ye dū-win-ne ka ka ka dū-win-ne kyū-wil-ta-il-tewiñ teis-len-nei  
 in- said, "Ka ka ka" he said. Crow he came  
 stead to be.
- 8 hai-yaL kil-dik-kik-kyō teō-xōs-tewen hai-yaL kil-lai-gea tis-mil  
 And largest woodpecker he made. And woodpecker, eagle,  
 min-teūw-mil kiñ-kit-diL-tsai a-tiñ-ka-ûñ-te hai-ded na-xûs  
 yellowhammer, least woodpecker, all kinds these fly
- 10 min-Lan-ne hai-yaL me-niL-xa hit-djit teit-tes-yai yī-nûk hai-  
 so many. And he finished, then he went south.
- ya-miL teūk-qal nei-djōx a-teon-des-ne is-dō Liñ hwil-teL-dauw  
 And walking while he thought, "I wish dog would travel  
 along with me."
- 12 hai-yaL teū-win-tewen hai-yaL-ûñ aL-teit-den-ne hai Liñ ō-le  
 And he defecated. And he said, "That dog be-  
 come."
- hai-yaL-ûñ hai Liñ sil-len a-teōn-des-ne Liñ sit-da-diñ ûñ  
 And that dog became. He thought, "Dog stays there it is
- 14 nei-ya-te kût tein-niñ-yai hai-yaL ûñ-kya Liñ da-sit-ten-ne  
 I am going." He got there. And he saw a dog was lying  
 there
- xon-ta kût hai-yaL-ûñ hai xōñ xō-liñ-ke xoi-ū ye-na-te-de-qōt  
 house on. And his dog under him tumbled.
- 16 yin-nel-git hai-yaL-ûñ hai xon-ta kût da-sit-ten in-nas-dûk-ka-ei  
 He was And that house on was lying got up.  
 afraid. one
- La-ai-ūx hai xon-ta-ne-en kyū-wiñ-ket tse-Lit-tsō xon-ta  
 Really that house used to be creaked, blue stone house.
- 18 xōL-tsai-tau\* de hai xon-ta kût da-sit-ten hai-yaL-ûñ hai yī-man-  
 Lion that house on was lying. And that Yīman-

\* A mythical animal which the Hupa identify with pictures of lions.

- tū-wiñ-yai xōL-wil-dal kûñ xōL-tsai-tau sil-len-nei hai-yaL  
 tūwiñyai with him too lion became. And  
 came along
- a-xōL-teit-den-ne nō-liñ-ke kil-dje-xai-yō-lūw hai-yaL-ûñ dau 2  
 he said to him, "Our pets let them fight." And "No,"
- teit-den-ne yī-man-tū-wiñ-yai hai-yaL-ûñ a-xōL-teit-den-ne  
 said Yimantūwiñyai. And he told him,
- xū-Le-dûñ kil-dje-xai-wil-la-te hai-yaL-ûñ hai xō-liñ-ke aL-teit- 4  
 "To-morrow they will fight." And his dog he  
 morning
- den-ne xū-Le-dûñ da-na-ke-xon-tewa hai-yaL-ûñ kûñ xū-Le-dûñ  
 told, "In the paw the dirt up." And in the  
 morning
- da-nai-ke-xōn-tewai hai-yaL-ûñ hai yeū xon-ta kûñ da-sit-ten 6  
 he pawed the dirt. And that over house on lying  
 one there
- en in-na-is-dûk-ka a-nai-dū-wiñ-wat hai-yaL-ûñ hai min-niñ-  
 it got up. He shook himself. And that by the  
 was one
- xûn-diñ da-sit-ten kûñ in-nas-dûk-ka-hit a-nai-dū-wiñ-wat hit- 8  
 sweat-house lying too when he got up shook himself.  
 entrance
- djit xon-ta kûñ-teiñ da-wil-tōn-ei yī-man-tū-wiñ-yai xō-liñ-ke  
 Then house on to jumped Yimantūwiñyai his dog.
- hai-ya-hit-djit kûñ kil-dje-xai-wil-lai de-nōw-kûñ-teiñ xa-in-Lin- 10  
 And then they commenced To the sky they  
 to fight.
- net-yōt-dei hai-yaL-ûñ a-den-ne dūñ-hwō-kya xō-lin-ke me-  
 chased And he said, "Let us see his dog its  
 each other.\* whose
- tsel-liñ na-ōl-ūw hai-yaL-ûñ yī-man-tū-wiñ-yai a-den-ne dūñ- 12  
 blood drops first." And Yimantūwiñyai said, "Let  
 hwō-kya dōñ xō-liñ-ke me-tsel liñ nal-ūw-te hai-yaL-ûñ dō-wiñ-  
 us see his dog its blood will drop." And a little  
 whose
- sa-ai miL kûñ na-iñ-xût hai-yō xō-liñ-ke-ne-en hai-yaL-ûñ 14  
 while after dropped down that his pet used And  
 man to be.
- yī-min-tū-wiñ-yai xō-liñ-ke ûñ-kya nal-dit-dal min-niñ min-nē-  
 Yimantūwiñyai his dog they saw coming his face half  
 along
- djit tsēl-liñ nō-wil-lin xō-wûñ nûl-diL-Lat yī-nûk nin-nis-an- 16  
 way blood covered. To him he ran back. South world's
- nōñ-a-diñ ûñ hai kil-dje-xai-wil-lai hai-yaL-ûñ a-dit-diL-wa  
 edge it that they fought. And behind himself  
 was

\* This happened at the end of the world where the sky meets the earth.



na-teñ-en ded-de mûk-ka yī-na-teñ sai-kit-diñ-ûñ-kya kût Lit  
he looked. Here on from the he was surprised to see smoke.  
south

- 2 tel-tewen-xō-lûñ hai-ûñ kyū-wiñ-ya-in-yan na-nan-deL-te a-nū-  
had become. And Indians were going When  
to become.

wes-de mil-lit-de tel-tewen hai-ya-hit-djit-ûñ na-tes-dī-yai  
anything its smoke grows. And then he started back,  
is becoming

- 4 nai-yī-na-teñ Lel-diñ na-wit-dal-lit ûñ-kya Lax na-xon-mil-  
back from To South- when he he saw without they were  
the south. fork came back reason

xū-lūw hai-ûñ hai sa-nan-din-te de-nō-hōL yī-man-ne-yit-de  
getting It was that they were from us across to the north.  
ready. going away

- 6 hai-yaL-ûñ xōL sa-nan-den ded-de mûk-ka yī-na-teñ hai  
And with they travelled this on from the those  
him south,

kī-xûn-nai-ne-en tee-xōl-tewe-diñ xoi-na-teL-weL hai-yaL yis-  
kixûnai used to be. At Myth-place they camped. And next

- 8 xûñ-hit sa-nan-den xot-da-na-wil-lai yī-man-yit-de men-na-  
morning they travelled. They started Across to they  
by boat. the north

nil-la-yei hai-ya na-in-dī-ya-yei yī-man-tū-wiñ-yai hai-yaL a-teñ-  
arrived. There came back Yimantūwiñyai. And he

- 10 des-ne da-xwed-dik-kī-auw a-ō-ne hai kyū-wiñ-ya-in-yan na-  
thought, "How will it be, those Indians going  
nan-deL-te hai-yaL-ûñ a-teñ-des-ne nin-nis-an min-nat te-sē-  
to become?" And he thought, "World around I am

- 12 ya-te te-se-tewit-te teñw-xai na-dil-le-te teñ-des-ne hai-yaL-ûñ  
going. I am going to "Young they will he thought. And  
measure it." become again,"

kût teit-tes-yai nin-nis-an min-nat teit-te-tewit dik-gyûñ nō-hōL  
he went world around. He measured Here from us  
it.

- 14 yī-man-ne-yī-tsin na-in-dī-yai miL xoi-dū-wil-wauw a-ya-xōL-  
across to the west he came back, then they talked They  
about him.

teit-den-ne dō-teis-tewiñ-hwûñ hai wûn-na-is-ya is-dō da-xō-  
said, "He must not do that he is trying I wish some-  
to do.

- 16 hwe-e a-xō-dil-la tsûm-mes-Lōn ûñ dō mit-tis teit-tes-en mai-  
way we could do Woman it is never over he looks." Mai-  
with him.

yō-tel a-yan hai-ya-hit-djit-ûñ teit-tes-yai yī-man-tū-wiñ-yai  
yōtel\* said that. And then he went Yimantūwiñyai.

\*The Hupa do not seem to be able to describe the maiyōtel. The Tolowa tell a similar story in which a Flounder girl entraps a man on the beach and takes him across the ocean.

- teûk-qal-lit ûñ-kya tsûm-mes-Lôn xon-na sit-tiñ hai-yaL-ûñ hai  
As he walked he saw a woman for him lying. And that  
along one
- mit-tis teûk-qal kī-ye teûk-qal-lit ûñ-kya tsûm-mes-Lôn sit-tiñ 2  
over he Again as he walked he saw a woman lying.  
walked. along
- hai-yaL-ûñ hai-ya xōL tsū-wil-lan hai-yaL-ûñ La-ai-ūx xōL  
And there with he dallied. And really with  
her him
- yū-wûñ-na-na-is-dim-mit yī-man-ne-yit-de xōL te-na-wil-lat-dei 4  
she turned over. Across to the north with in the water she  
him floated back.
- hai-yaL-ûñ dō-nas-dil-len-nei hai teūw-xai na-dil-le-te-ne-en  
And it did not happen that young was going to happen.
- dik-gyûñ nō-hōL yit-de-yī-man na-na-is-ya-yei hai-ya-hit-djit-ûñ 6  
Here from us north and he went back over. And then  
across
- kī-ye na-tes-dī-yai dea-xō-ta yī-nûk nō-taL-a na-in-dī-yai hai-ya  
again he came back here. South of Big he came back. There  
Lagoon
- tai-kyūw nō-na-niñ-an xon-ta nō-na-niñ-an me teit-dil-ye 8  
sweathouse he placed. House he placed in to dance.
- a-den-ne dik-gyûñ teit-dū-wil-ye-il-te da-xōk au-win-neL-de  
He said, "Here they will dance someway if it happens.
- ta-nan ta ya-win-na-wil-de dik-gyûñ teit-dū-wil-ye-il-de nin- 10  
Water too if it raises up, here if they dance
- teñ me-na-tewil-lil-te hai-yaL-ûñ yī-man-ne-yī-de na-in-dī-  
down it will settle. And across to the north he came
- ya-yei hai-ya-hit-djit-ûñ kī-ye wûñ xoi-kyûñ na-nañ-ya dea- 12  
back. And then again about it his mind studied. "This  
xō-ta a-tcon-des-ne hwin-naL na-nan-deL-te tes-tewin-ne-en-teñ  
place," he thought, "in my they will Where I was brought up  
presence become.
- na-tes-dī-ya-te hai-ya-hit-djit-ûñ na-tes-dī-yai xoñ-xauw-diñ na- 14  
I will go back. And then he came back. Xoñxauwdiñ\* he  
in-dī-yai xoñ-xauw-diñ ke-lūw e-nañ xō-ût dī-hwe-e dō-yiL-tsis  
got back. Xoñxauwdiñ jealous lived. His wife nobody saw.  
man
- hai ûñ hai xō-xon-tau min-nat Lit-teūw tet-meL hai ûñ hai 16  
That was the his house around sand scattered. That it that  
one was
- dī-hwō kī-yats ta ye-e-il-tōn-xō-lan xa hai-ya ya-ex-xūs-xō-lan  
some birds too used to jump in. Right there they fell over.
- tsēl-liñ hwûñ mis-sa-ka-ta tce-na-il-liñ-xō-lan hai-yaL yī-man-tū- 18  
Blood only their mouths used to run. And Yimantū-  
out of

\* A place on the Klamath.

wiñ-yai min-Lûñ teūw-hwūw il-kût nō-niL-kait xon-nis-te-ka  
wiñyai ten elder sticks one over put his throat down.  
the other

- 2 hai-ya-hit-djit-ûñ ye-teū-wiñ-yai na-te-tse hit-djit-ûñ ye-teū-wiñ-  
And then he went in. He opened Then he went  
the door.

yai La-ai-ūx kiñ-xûts tein-nes-dai hai-yaL-ûñ tai-kyūw me miL  
in. At once beside her he sat down. And sweathouse in from

- 4 tee-na-in-dī-yai xoñ-xaūw-diñ ke-lūw hai-ya-hit-djit-ûñ da-wit-  
came out, Xoñxaūwdiñ jealous And then as he  
man.

dal-lit ûñ-kya kyū-wiñ-ya-in-yan ye-win-yā-ye-xō-lûñ na-te-  
was he saw a person had gone in. The door  
coming

- 6 wits-tse hai-yaL-ûñ ye-na-wit-ya-hit ûñ-kya kyū-wiñ-ya-in-yan  
was open. And when he went in he saw a man

hai xō-ût miñ-xûts yañ-a hai-yaL-ûñ xon-na-diñ tein-neL-en  
his wife beside sitting. And in his eye he looked.

- 8 hai-yaL-ûñ La-ai-ūx tsit-dûk-a-na-we\* me-teiñ na-na-kis-le tee-  
And at once his quiver in he felt. He

niñ-yōs yī-man-tū-wiñ-yai a-den-ne dau hai en hai-yaL-ûñ  
pulled Yīmantūwiñyai said, "Not that one." And  
out one.

- 10 kī-ye na-La tee-niñ-yōs kī-ye yī-man-tū-wiñ-yai a-den-ne dau  
again another he pulled out. Again Yīmantūwiñyai said, "No."

yū-diñ-hit-ûñ a-tiñ tee-niñ-yōs La-aists nōn-dī-yan hai-ya-  
Finally all he pulled out. Just one was left. And

- 12 hit-djit-ûñ hai tee-niñ-yōs xōñ-xaūw-diñ hai-ya-hit-djit yī-man-  
then that he pulled out (name of arrow). And then Yīman-  
tū-wiñ-yai a-den-ne hai-ye dōñ hai-ya-hit-djit-ûñ a-den-ne hwis-  
tūwiñyai said, "That is And then he said, "My  
the one."

- 14 sa-kiñ-its hai-ya-hit-djit-ûñ xōs-sa-kiñ-its xōñ-xaūw-diñ ke-lūw  
mouth And then in his mouth Xoñxaūwdiñ jealous  
shoot in. he shot. man

a-ten La-ai-ūx yī-man-tū-wiñ-yai ya-wit-qōt min-sit-da kai tee-  
did it. At once Yīmantūwiñyai tumbled. Smoke hole through

- 16 in-dûk-qōt a-din-na-tau xoñ-xaūw-diñ mit-ta hit-djit xoi-na-  
he tumbled Not knowing it, Xoñxaūwdiñ over. Then he came  
out.

xō-wil-yan hai-ya na-wit-qōt tûn-tewiñ kis-xûn-diñ hit-djit  
to his senses. There he tumbled Pepperwood† stands. Then

\*A quiver of fisher skin open at one end. See note p. 96.

†*Umbellularia Californica*.



- xoi-na-xō-wil-yan hai-ya-hit-djit-ûñ a-tecōn-des-ne hwit-tsin-tse-  
 he got his And he thought, "I have been  
 senses back.
- win-tûñ hai-ya-hit-djit-ûñ tee-na-nil-lai hai teūw-hwūw hai 2  
 killed." And then he drew out those elder sticks. They  
 ûñ a-tiñ wa-kin-nil-lit-xō-lan hai din-dai kûñ tee-na-niñ-an  
 all were burned through. That arrow- too he took out.  
 point
- hai-yal-ûñ hai xat na-is-tsū ded xa-ûn-te hai-yal-ûñ hai-ya 4  
 And where he rolled still can be seen. And there  
 about
- tel-tewen Lō-dī-mendj\* hai na-tse-diñ hai-ya-hit-djit-ûñ hai  
 grew Lōdimendj where he rolled. And then that
- sa-wil-lai hai na-is-tewen hai kī-ma-ū hai-yal-ûñ teit-tes-yai 6  
 he put in That he made that medicine. And he went on.  
 his mouth.
- tee-xōl-tewe-diñ na-in-dī-yai tsūm-mes-Lōn ûñ-kya na-tel-dit-  
 Myth-place he came back. Woman he saw had
- tewiñ-xo-lûñ xō-is-dai kûn-na hai-yal-ûñ teit-tes-yai dea-xō-ta 8  
 grown, man too. And he went on. Here
- mis-kût tein-niñ-yai hai-ya ûñ-kya xō-is-dai tsūm-mes-Lōn hiL  
 Miskût he came. There he saw man, woman both
- na-tel-dite-tewiñ-xō-lûñ ta-kim-miL-diñ dûñ-Lûñ-hwō-ūw na-tel- 10  
 had grown. Takimildiñ several had
- dite-tewiñ-xō-lûñ hai-yal yī-nûk teit-tes-yai lel-diñ tein-niñ-  
 grown. And south he went. Leldiñ he
- ya-yei hai-ya kût na-nan-deL-xō-lan kyū-wiñ-ya-in-yan hai-ya- 12  
 arrived. There had become Indians. And
- miL yī-nûk teit-tes-yai xon-tel-teit-diñ yī-dā-teiñ tee-niñ-yai  
 south he went. Xontelteitdiñ north of he came out.
- hai-ya-miL hai-ya na-wil-yeūw kiñ-ai-gyan mûx-xa na-na-kis-le 14  
 And there he rested. Pipe after he felt.
- tee-niñ-an hit-djit mûk-kût da-teū-wiñ-en† hai-yal-ûñ deōx yī-nûk  
 He took Then on it he put fire. And this south  
 it out. way
- teit-teñ-in-hit ûñ-kya yeū yī-nûk da-ya-wiñ-a-ye hai-ya-hit- 16  
 when he looked he saw way south some one fishing. And
- djit-ûñ xō-teiñ teit-tes-yai nil-lin na-niñ-yai meūk dō-na-xo-  
 then to him he went. The creek he crossed when, he was
- len-nei hai-yal-ûñ xō xa-nū-win-te tal-kait hwûñ ki-xak dō-xol- 18  
 gone. And in he looked Board only. Net was  
 vain for him.

\* *Hypericum formosum* var. *Scouleri*.

† He smoked.

- len-ne Lōk mit-Le-te ūn-te hai-ya-miL-ûñ a-tin-diñ xō teit-  
gone. Salmon scales were And everywhere in he  
there. vain
- 2 teñ-en hai-yaL-ûñ miL-xō-wil-loi\* da-an-na-dil-lau hai-yaL-ûñ  
looked. And his belt he untied himself. And  
te-nō-dū-win-taL hai na-wit-dits-tin-nauw me da-nō-dū-win-taL  
in the water That whirlpool in he stepped.  
he stepped.
- 4 hit-djit-ûñ hai ta-nan na-niL-deL La-ai-ūx ta-nan meū yin-nûk  
Then the water he struck. At once water under south  
xō-wes-en-nei hai-ya ūñ-kya ya-na-wiñ-a-ye xōñ min-na-kit-del-  
one could see. There he saw sitting down, fire a leg each
- 6 kai hai-ya-hit-djit-ûñ xō-wûñ tein-niñ-yai hai-yaL-ûñ xō-teiñ  
side. And then to him he came. And to him  
tce-xai-neūw dō-he xōt-da me tce-xai-neūw hai-yaL-ûñ a-tiñ-ka  
he spoke. Did not his in he speak. And every-  
mouth way
- 8 xō-teiñ tce-xai-neūw hai-yaL-ûñ de-xōt-diL-waL na-wil-lit-dei  
to him he talked. And he threw him He burned up.  
in the fire.
- ded-dit-de Lōk mik-kyûn-sa-an ā-ten hai-ya-hit-djit-ûñ hai Lōk  
He found salmon its heart did it. And then that salmon  
out
- 10 ta-teis-wen hit-djit-ûñ Le-na-nil-lai hit-djit hai-ya kyū-wiñ-yan  
he carried out. Then he built a fire. Then there ate it,  
yī-man-tū-wiñ-yai hai-yaL yī-nûk teit-tes-yai yī-nûk-a nin-nis-  
Yimantūwiñyai. And south he went. South the
- 12 an-nōñ-a-diñ tein-niñ-ya-yei hai-yaL hai-ya na-teL-dit-tewiñ-xō-  
world's edge he came to. And there had grown  
lan kit-tsa-iL-kai hai yī-na-teiñ tsis-lin-te hai-yaL a-xōL-teit-  
Bluejay† who Wintun would And she said  
become.
- 14 den-ne yī-man-tū-wiñ-yai hwauw ūn-ī ō-ī wiñ-yal-xōw Lûñ-  
to him to Yimantūwiñyai, "My sister's (Wintun "where you all  
boy," words) came along  
hwō-ûn-te na-nan-deLañ ke-e-auw hai-ya-miL-ûñ a-den-ne hei-yûñ  
kinds have become already And he said, "Yes,  
I know."
- 16 wiūw-hwal kût dōñ La-a-ta na-na-te-a-xō-lûñ kyū-hwûñ-il hai  
I came Here and they had I ate along. When  
along. there become.  
wiūw-hwal hai kyū-wiñ-ya-in-yan na-nan-deL-xō-lan hai-ya-miL  
I came the people had become." And  
along

\* "With-he-is-tied."

† The bluejay which has no topknot.

- kit-tsa-il-kai a-den-ne añ kyū-wiñ-yūñ-il ûñ\* yī-man-tū-wiñ-yai  
Bluejay said "Yes, you ate along?" Yimantūwīñyai
- a-den-ne hei-yūñ hai-ya-hit-djit-ûñ na-tes-dī-yai ded mûk-ka yin- 2  
said, "Yes." And then he started back this on from  
na-teiñ xon-teL-me xoi-nal-weL hai-ya-hit-djit-ûñ na-tes-dī-yai  
the south. XonteLme he stayed And then he came back.  
over night.
- Lel-diñ xoi-nal-weL yis-xūñ-hit na-tes-dī-yai hai-ya-miL-ûñ 4  
Leldiñ he stayed The next he came on back. And  
over night. morning
- xō-wūñ-kût yin-na-teiñ hai-yaL-ûñ miL-na-xō-wiL-we hai-yaL-ûñ  
Xōwūñkût from the south. And he felt sleepy. And
- a-teon-des-ne dik-gyūñ hwiik-kyō-wūñ hai-yaL-ûñ hai-ya tein- 6  
he thought, "Here I am going And there he  
to sleep."
- nes-ten xa tin mū-wa hai-yaL-ûñ xoi-kyū-wiñ-an hai-yaL  
lay down right trail its edge. And he went to sleep. And
- tce-in-sit hai-yaL ûñ-kya tiñ-ā-il-das-tse dō-he kit-teiñ nō-na- 8  
he woke up. And he felt very heavy. Could over he  
not
- in-dī-tsū hai-yaL-ûñ kī-ye na-xoi-kyū-wiñ-an kī-ye tce-in-sit-hit  
roll. And again he went to sleep. Again when he  
woke up
- ûñ-kya da-ûñ-hwōw xō-mit a-nûl-kyō hai xō-mit-ne-en xō-tis 10  
he saw so large his belly had swollen. That his belly over  
used to be him
- ya-na-me-da-a hai-yaL-ûñ a-din-nat teit-te-te-en sai-kit-diñ xal-  
loomed up. And around he looked. He saw had  
himself
- a-xō-lūñ kit-tūñ-dūñ-qōtc hai-yaL-ûñ hai teū-wiñ-aL hai-ûñ 12  
grown up its-leaves-sour.† And that he chewed. And
- La-ai-ūx nai-xōn-nū-wiL-hwōn hai mik-kī-ma-ū na-is-tewen  
at once it cured him. That everybody's he made.  
medicine
- de-dit-de miL-xōs-sat-an in-na-is-dûk-ka hai-yaL-ûñ a-den-ne 14  
He found he had been He got up. And he said,  
poisoned.
- hai-ded Lō kyu-wiñ-ya-in-yan mit-Lō-we-te hai-ya-hit-djit-ûñ  
"This plant Indians their medicine And then  
will be."
- na-tes-dī-yai tce-xōl-tewe-diñ na-in-dī-yai hai-ya xoi-nal-weL 16  
he went back. Myth-place he got back. There he spent  
the night.

\* The sign of an interrogation.

† *Oxalis Oregana*.

yis-xûñ-hit xû-Le-dûñ na-tes-dī-yai yī-man-ne-yī-de tū-wiñ-yai  
 Next day in the he went back. Across to the north he was lost,  
 morning

2 xōtc-hwō mite-teiñ hai-yaL hai a-xōL-teit-den-ne kūt na-seL-  
 his grand- toward. And he said to her, "Now I have  
 mother

tewiñ kyū-wiñ-ya-in-yan mit-Lō  
 made Indians their  
 medicine."

## TRANSLATION.

Yimantūwiñyai.—*Creator and Culture Hero.*

It was at Teōxōltcwedīñ he came into being. From the earth behind the inner house wall he sprang into existence. There was a ringing noise like the striking together of metals at his birth. Before his coming smoke had settled on the mountain side. Rotten pieces of wood thrown up by someone fell into his hands. Where they fell there was fire.

After him there grew the Kixūnai everywhere in the world. Some of these who were bad he did not like. There was no food as yet in the world. One of the Kixūnai had it in his keeping. He had all the deer confined inside of a mountain through the side of which was a door. Yimantūwiñyai, not liking this, started out through the world to find a remedy. In the middle of the world he sat down. When he looked this way (toward Hupa) he saw a madroña tree. He took a piece of bark from it the length of the back-strap of a deer and put it in his quiver. Starting out again he came to the house of the Kixūnai who was guarding the deer and entered. After sitting there sometime he put his hand into his quiver and drew out the madroña bark which had become sinew. "Deer must have grown also where that man lives," thought the Kixūnai. Then Yimantūwiñyai said, "I am hungry for fresh venison, I am tired of dry meat."

The Kixūnai went to secure the deer and Yimantūwiñyai watched to see which way he went. He saw him open a door in the side of a mountain where he kept the deer, never letting them go out to feed. When Yimantūwiñyai had found out what he wished to know he ran back to the house. He carried his quiver outside and put it on the roof that it might be at hand when he needed it. When the Kixūnai had brought in the deer, Yimantūwiñyai said, "I am going out to swim because I am going to eat venison."\* As he passed out he took down his

\* The Hupa bathed before a meal especially one of meat.

quiver from the roof and went to the door behind which the deer were confined. Looking into his quiver he saw there had grown in it the herb, wild ginger, with which he was to entice the deer out and cause them to scatter. When he had placed this before the door, the deer came out and scattered over the country this way toward the north. Everywhere they were feeding about. Wherever the Kīxûnai had come into existence they were eating venison.

When Yīmantūwiñyai came back to Teōxōltewediñ it occurred to him that there should be salmon. Someone had them shut up in the world across the ocean toward the north. It was a woman who guarded them. When Yīmantūwiñyai came to the place where she lived, he went in and addressed her as his niece. She gave him fresh salmon for the evening meal. The next day, having spent the night there, he told her he would like some eels. When she went to catch them he followed to spy upon her. Having found out what he wished to know he ran back and went into the sweat-house. The woman brought back the eels and dressed them. When she had them ready she called to him to come in. He went in and ate the eels. After he had remained there two nights he was again hungry for salmon. When she went for them he followed to see what she would do. He saw there the fishing boards projecting out over the water and many nets leaning up near by. There were also nets for surf fish there. He came back to the house.

The next time he was hungry for surf fish. He watched her get them as he had done before. When she had brought them up she cooked them for him between two sticks. He had now found out what to do. He made a flute and then smoked himself in the sweat-house. When he was done with the sweating he talked to the flute, telling it to play when he had gone out.\* In the evening, he went and looked about everywhere to see where he had best dig the outlet. He saw the digging at one place would be easy. He went back to the house and sharpened a stick. He told the flute to play and went out taking with him

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\* Another version has Yīmantūwiñyai place the flute so the wind makes music. The woman hearing it thinks he must be in the sweat-house and is thrown off her guard.



his quiver which he left on the roof. Then he went where the fish were. There in a lake were all kinds which live under water. Beginning at a certain rush he dug an outlet. When the ditch was finished he took out the rush also. Then the water carrying the fish with it ran out encircling the world.

When he came back by the house he picked up his quiver and followed along beside the stream to teach the people how to prepare the fish for food. The woman ran along after the salmon that used to be hers, crying: "Wût-te wût-te my salmon." It was salmon's grandmother\* who used to own the salmon. When Yimantūwiñyai came along he saw fish had already been eaten. He saw eels had been cut. "Not that way, this way you should cut them," he said, cutting them with a knife of white stone. At another place he saw they were cutting surf fish which had come ashore. "Not that way," he said, "this way you must dry them"; and he scattered them whole on the grass. He came back to Teōxōltewediñ. Salmon's grandmother came on to Hupa following her fish. She still comes in the fifth month.

Yimantūwiñyai started up the Klamath river. When he came to Orleans Bar he found two women had come into existence there. These women were well behaved and always stayed in the house. Yimantūwiñyai wanted in someway to meet them. Picking up a stick he wished it would become a canoe and it did. Then he wished for a lake and the lake was there. Putting the canoe in the water he transformed himself into a child and seated himself in it. At earliest dawn the women came along and saw him there. They started to catch the canoe and secure the baby, but the boat avoided them. They made the circuit of the lake wading or swimming after it. When they were about to catch it, the water broke out of the banks and they failed. They went back and lived where they had before. Yimantūwiñyai then went on up the Klamath until he came to Somes where two more women had come into existence. Here he played the lover. He made a dam that there might be a lake there also. He planned that there should be a road under this dam. He did this for the sake of the women. He made a small boat and put it in the

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\* A yellow-breasted fly-catcher.

water on the further side, but to no purpose, for the women did not come out. Then because he failed to entice them out he tore the dam down and turned back.\* When he came again to Orleans Bar he saw someone making a white stone knife. "What are you doing?" he asked. "We are going to cut those women open," they said. "Hold on," said Yimantūwīnyai, and he began to plan how birth should take place. First he thought it might be from the woman's shin. After thinking about it again he looked into his quiver. He saw there a net-sack had grown. This he thought would become the uterus forming a part of woman and from it birth should take place.† From there he went back to his home.

He thought he would now go toward the south. He made baskets and gave them away.‡ Then he came up along the Trinity until he came to Sugar Bowl. There he made a dam and then went back down on the other side of the river until he came to Xonsadiñ. Two women were soaking acorn meal at this place. He climbed up the steep bank and went toward the top of Bald Hill. Wherever he turned to look back the ground rose up making little knolls. From the top of the hill he looked back at the dam he had made. He thought it looked so good with the falling water that even a newly made widow would think of many things, if she should see it, and would sing love songs. As this would not do he went back and made the ridge which stands in front of it so the water-fall could not be seen. Then he made a butte on each side at Djictañadiñ from which he might look. He made a canoe and started toward the south thinking he might have intercourse with some woman. Failing in this he took away the buttes and went back down the river.§

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\* This incident and the one at Orleans Bar explain the presence of a large flat, furnishing a good village site at one place and the lack of one at Somes. Yimantūwīnyai's acts are governed by his elation or chagrin as he succeeds or fails with the women in question.

† These were the same women who had pursued the baby in the canoe a few days before. It is believed that the act of looking at Yimantūwīnyai would cause pregnancy.

‡ "Therefore better baskets are made on Klamath than elsewhere," explained the narrator.

§ These incidents account for the topography of the extreme ends of the valley.

When he got back to Takimiłdiñ the people were making so much noise that the birds flying over nearly dropped dead.\* Someone came over from Bald Hills. When they looked up a cloud had risen. "It is disease that is coming; come make a dance," said Yimantūwiñyai. The Kixūnai danced in the large house circling around the fire. "Let me find a dancing place," thought Yimantūwiñyai. Coming up on a bank some distance down the river he thought that would be the place. He called out "Salmon," and a salmon came ashore. Going further down he called, "Water," and water boiled out of the ground.

Going on down to Miskūt he called again, "Water." It did not appear. There he made the place for the final dance. Then he went back to Takimiłdiñ. The next day they danced again. When they looked they saw the cloud had drawn back. They danced for five days and it continued to go back. Then they danced in the house five days by jumping. Afterwards they had a jumping dance at Miskūt. "That way it will be," he thought, "if disease comes." Then he went south until he came to Leldiñ.†

As he was going along south he saw someone coming toward him carrying a load. He had no eyes. When he met him he said, "Eh! Old man, the load has nearly worn you out." The old man sat down, falling over as he did so. "Help me carry it," he said. "All right," said Yimantūwiñyai. "Push the load on me," said Yimantūwiñyai sitting under it. When he pushed it on him he untied the strap. Yimantūwiñyai jumped out and the pieces stuck up in the ground right where he had been. Yimantūwiñyai stood facing him. It was black obsidian he was carrying. With them he used to kill people to eat. The blind man felt around for his victim saying, "I always catch them, this one I did not catch." Then he arranged the obsidians as usual. Yimantūwiñyai said, "Come, it is your turn." "No," said the old man. "Anyway," he said, "come let me push it on you." "No," said the old man, "nobody pushes it on me." Never-

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\*The narrator explained that the noise of the village was so great as to affect the birds.

†Compare xxiv. For an account of this dance compare *Life and Culture of the Hupa*, p. 82.

theless Yīmantūwīñyai threw him under it and pushed the load on him. They stuck into him cutting him all to pieces.

Going on to the south he saw someone trying to catch passing travellers with a hook. When Yīmantūwīñyai came where he was, he grasped the hook and allowed himself to be drawn quite close; then he let go. The old man said as the other had, "I always catch them, this one I did not catch." Yīmantūwīñyai standing facing him said, "Come, let me catch you." "No," said the old man, "nobody helps me hook." Nevertheless Yīmantūwīñyai took the hook out of his hand and caught him. "People will travel the trails in safety," said Yīmantūwīñyai. "There mustn't be those who eat people."

As he went on walking toward the south he saw someone making a seesaw\* by the roadside. When Yīmantūwīñyai came there he caught the pole with which the person was seesawing, causing him to jump off. "Sit on it for me," he said. Yīmantūwīñyai sat on it. He untied the lashing, but Yīmantūwīñyai jumped off in time. Yīmantūwīñyai stood facing him. That one, who also was blind, felt around for his supposed victim saying, "I always catch them, this one I didn't catch." "Come," said Yīmantūwīñyai, "let me seesaw with you." "No," he said. Nevertheless Yīmantūwīñyai put him on it and untied the lashing. He was cut to pieces. That was because the seesaw was made of obsidian. "The creaking of trees as they rub together you may become," he said. "There must not be those who eat people."

As Yīmantūwīñyai went along he was surprised to see someone splitting logs. He thought to himself, "I will go where he is." When he got there he said, "Old man are you splitting logs here?" "Yes," said the old man. That one too had no eyes. "I am trying to split here," he said, "but it won't split for me. Come, jump in the opening for me." "Yes," Yīmantūwīñyai said. When the blind man had set the wedge he pounded the log open. Then he said, "Come, get in between." Yīmantūwīñyai got in but jumped out to one side as it sprang to after him. "Dûl" it rang out. Yīmantūwāñyai stood

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\*This is said to have been a primitive means of amusement among the Hupa. Only one person sat on the seesaw at a time. The other worked the pole up and down with his hands.



facing him. Then the old man took a big basket-pot and set it under to catch the blood. Yimantūwīñyai stood watching him. Then he set the wedge again and pounded the log open. He felt around saying, "I always catch them, this one I didn't catch." "Come, you do it," said Yimantūwīñyai. "No, I never do that way," he said. Nevertheless Yimantūwīñyai pushed him in and let it spring to upon him. "You may become a borer and live in trees," he told him. "There must not be those who eat people. When they are going to build a house they may split logs but they must not kill people this way."

As he went walking along he heard laughing. Farther along he saw a fire blazing. He went and stood there. No one was about. He looked around but saw only soaproots scattered there. Someone pushed him toward the fire but he jumped over it. He felt himself pushed toward the fire again. Finally he was tired out with jumping. Then he picked up the soaproots which were scattered about and threw them into the fire. "A-lo-lo-lo" they said. He found out that the soaproots were accustomed to eat people. "Become food," he said. "There must not be those who eat people." Then they became soaproots.

As Yimantūwīñyai was walking along toward the south he saw three women coming carrying loads. When he met them he said, "Without food I have come." They gave him some bulbs which he ate and liked very much. He ran back and by going around got ahead of them again. He defecated there and said to the faeces, "Become Yurok." The Yurok went along with him. When he met the women again he said, "They are traveling without having eaten." The women left food for them. Finally in this manner he ate up all the food they were carrying. He made there every kind of language, Karok, Yurok, Shasta, Tolowa, Mad River, Southfork, New River, and Redwood; so many he made.\*

He went on toward the south where he saw a house. When he went in he saw a kinaldūñ girl sitting there. She got up and gave him nuts of the sugar pine and hazel to eat. While he was eating he became thirsty. The girl took the basket-bucket and went to bring water for him. When she had gone Yimantū-

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\*Compare Dixon, *Maidu Myths*, p. 61.

wiñyai wished that a grey-back louse would bite her. Feeling the bite she sat down to find her tormentor, forgetting the water she had set out to bring. Yīmantūwiñyai, taking advantage of her absence, took all the food of every kind and ate it up. He then went on toward the south. The girl came up from the spring and said, "Here is the water, take it," passing it in. When she went in and looked about she saw her food was all gone. "I wish all the creeks would dry up ahead of you," thought the kinaldūñ girl. As Yīmantūwiñyai was walking along he heard the murmuring of a creek. "I am going to have a drink," he thought. When he got there it was dry. He went on toward the south. He heard another creek. He ran to it only to find it dried up. He was nearly dead for water. He thought the next time he would throw a deerskin blanket into the water. He kept on toward the south. He heard another creek as he was walking along. He ran there with the skin but the creek had dried up. He threw the skin into the dry bed of the stream. He went on toward the south. He thought about his quiver. He resolved to throw that in. When he heard the next creek he fixed it ready and ran there with it. He threw it into the dry bed where it stuck up. Failing in this attempt he picked it up and went on. He heard another creek and thought he would try shooting in an arrow from which the fore-shaft had been removed. With the socket he thought he might dip up the water. He shot it in. It stuck up in the dry place. He pulled it out and went on. As he was walking along toward the south he heard a bull frog croaking. There must be a lake there, he thought. He did not run this time. Coming down to the outlet of the pond he put down his mouth and drank and drank and drank.

He rolled over there. He could not get up. The birds began to fly up and he said, "Pick my stomach open." Buzzard sat there first. "Pick my stomach open," he told him. Buzzard flew up and kept thinking, "He is peeking under his arm; is he dead or is he yet alive?" Then he went to him and laid out all the tools he was going to pick with. He picked with the last one which he took out. Then he picked his stomach opened and Yīmantūwiñyai got up. He looked around and was surprised to



see a hollow tree standing there. He crawled into that and went to sleep.

When he woke up he found it had grown together in front of him. Sapsucker lit on the tree and began to peck. "Do it a little harder," said Yimantūwīñyai. He was frightened and flew away. Larger woodpecker did that and then yellowhammer. This time Yimantūwīñyai kept quiet. He pecked until a chip flew off. Then largest woodpecker jumped on and pecked until he pecked it open. In that way Yimantūwīñyai got out.

"Come to me," he said. Then all kinds of birds flew to him. He made a bill for buzzard. At first he made crow into a large woodpecker. "Fly up there," he told him and he flew up. Then he flew back and said, "Make me red all over. If a man kills me he will be rich at once."\* Yimantūwīñyai pounded up some charcoal and dusted it over him. "Come fly up there," he said, and he flew up. "Ka ka ka" he said and became crow. He made largest woodpecker, eagle, yellowhammer, little woodpecker and all kinds as many as fly. When he had finished he went on toward the south.

As he was walking along he thought, "I wish I had a dog to go along with me." Then he defecated and said to the faeces, "Become a dog." They became a dog. "There is a dog at the place where I am going," he thought. When he got there a dog was lying on the house. Yimantūwīñyai's dog crawled under him in fright. The one that was on the house got up. The house, though made of blue-stone, gave a creak. It was a "lion" that was lying on the house. The one with Yimantūwīñyai became a "lion" also. "Let our two pets fight," said the host. "No," said Yimantūwīñyai, "tomorrow they will fight." He told his dog to paw the ground in the morning. The next morning he pawed the dirt. The one that was lying on the house got up and shook himself. The one by the sweat-house entrance got up and shook himself. Then Yimantūwīñyai's dog jumped upon the house and they commenced to fight. They chased each other to the sky. "Let us see whose dog's blood drops first," said the host. To this Yimantūwīñyai agreed. Soon the host's pet dropped down dead. Yimantūwīñyai's dog

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\*The red scalps of the woodpecker are hoarded by the Hupa.

they saw coming along with his face half covered with blood. He ran back to his master.\*

It was at the edge of the world toward the south that they had the fight. When Yimantūwiñyai looked back the way he had come he was surprised to see smoke. When anything is about to come into existence its smoke appears. Indians were to appear. He started back toward the north. When he got down to Leldiñ he found the Kixūnai preparing for a journey. They were going to the world across the ocean northward. He traveled with them down this way toward Hupa. At Tcōxol-tewediñ they camped. In the morning they started out in boats and went across the ocean to the north. Yimantūwiñyai went back with them.

Then he thought, "How is it going to be with the Indians who are to appear?" "I am going around the world," he thought, "and measure it. They will renew their youth."† He started around the world to measure it. When he got to the place west of us on the other side, The Maiyōtel began to talk about him. "He must not do this thing he is attempting," they said. "I wish someway we could stop him. It is women that he can't resist," said the Maiyōtel. As Yimantūwiñyai was walking along he saw a woman lying in the trail waiting for him. He stepped over her and walked on. Soon he saw a second woman. With her he dallied. She caught him and swam back with him through the water north to the world beyond the ocean. Through his own weakness and the plots of his enemies he failed to arrange for Indians to renew their lives upon earth. He came back here again to a place south of the Big Lagoon. There he placed a sweat-house and a house in which the people should dance. "Here," he said, "they will dance if anything goes wrong with the ocean. If the water rises up they will dance here and it will settle down again." Then he went back to the northern world beyond the ocean.

He thought again about the coming of men. "In that place they will come into existence before my eyes," he thought. "I

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\*Compare Dixon, *Maidu Myths*, pp. 84-5.

†If the world proved large, people might be rejuvenated several times without overerowing it.

will go back to the place where I was born." He came back to Xoñxauwediñ where the jealous man lived. No one ever saw his wife. Sand was scattered all around the house that the tracks of intruders might be seen. When birds walked on it they died. Blood ran out their mouths. Yimantūwiñyai took ten elder sticks and slipped one over the other. These he pushed down his throat. Then he opened the door and went in. He seated himself beside the wife. The jealous man came out of the sweat-house and noticed that someone had been around. The door was open. He went in and saw a man sitting by his wife. He looked him in the eye.\* Then he felt in his quiver and drew out an arrow. "Not that one," said Yimantūwiñyai. He pulled out another. "No," said Yimantūwiñyai. Finally he had pulled out all but one. Then he pulled out the xoñxauwediñ arrow.† "That is the one," said Yimantūwiñyai. "Shoot into my mouth." Then the jealous man shot him in the mouth. Yimantūwiñyai tumbled out of the smoke-hole and rolled all around the place in frenzy. When he came under a pepperwood tree he came to his senses. He thought he had been killed. He drew out the elder sticks, and found all of them were burned through. He took out the arrow-head also. The place where he rolled around can be seen yet. An herb‡ grew up there. He put some of it in his mouth. He caused that plant to be a medicine.§

He came back to Teōxōltewediñ. He saw a man and a woman had grown there. He came up the Trinity to Miskût. He found again a man and a woman. At Takimildñ several had grown. He went on south to Leldiñ. There Indians had come into existence. He went on to Xontelteitdiñ. There he rested and smoked his pipe. On looking toward the south he saw someone in the distance fishing. When he went up the stream and crossed over, the man was gone. Yimantūwiñyai looked about. Only the board on which he fished was there; the net was gone. Salmon scales were scattered about. He looked for him everywhere in vain. Then he took off his belt

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\* The glance of his eye killed ordinary men.

† This had an especially poisonous arrow-point which Yimantūwiñyai wished to get away from the monster.

‡ *Hypericum formosum* var. *Scouleri*.

§ Compare xlv.

and stepped into the water. Entering the eddy he struck the water with his belt. Then he could see under the water. Toward the south he saw someone sitting with one leg each side of the fire. He went to him and addressed him. He did not reply. Everyway he spoke to him but failed to get an answer. Then he threw him into the fire. He burned up. That was salmon's heart. Yīmantūwīñyai carried the salmon out, built a fire, cooked the salmon, and ate it.

Then he went on south to the world's edge. When he got there bluejay, a woman who would become a Wintūn, was there. She greeted Yīmantūwīñyai as her nephew. "All kinds of people have grown at the places you have passed," she said. "Yes, they had grown here and there as I came along," said Yīmantūwīñyai. "Did you eat along with them?" asked bluejay. "Yes," said Yīmantūwīñyai.

Then he started back this way from the south. At Xontelme he camped. The next night he spent at Southfork. The following day he came down to Xowūnkūt. He felt sleepy, so lying down by the trail he went to sleep. When he woke up he felt heavy. He could not roll over. He went to sleep again. When he woke up a second time, his belly was so swollen that it fairly loomed up over him. He looked around and saw redwood sorrel\* had grown up there. He chewed that and it cured him. He made that to be everybody's medicine. He got up. "This plant will be Indian's medicine," he said. Then he went back to Teōxōltcwediñ where he spent the night. The next day he went back across the ocean to the north where he became lost from men. He went to his grandmother† and said: "I have made the medicines for Indians."

\* *Oxalis Oregana*.

† This is the first mention of Yīmantūwīñyai's antecedents. A contradiction that the first person to exist had a grandmother would not disturb the Indian's mind; but this myth is very evidently a collection of many which may have been told in the first place about other persons. When they were strung together they were all made to relate to Yīmantūwīñyai.

## II.

XaxōwilwaL.—*Dug-from-the-ground*.\*

- ya-deL-tse tein kin-teūw-hwik-kût xoi-kyai hiL hai-ûñ  
 They were they say Kinteūhwikût her grand both. And  
 living daughter
- hai keL-tsan yin-ne-tau xa-ke-hwe na-ī-ya hai-ûñ hai xote- 2  
 the maiden bulbs to dig used to go. And the grand-  
 hwe ai-xōL-den-ne nax-xût-tan dō-xa-auw hai-ûñ min-nē-djō-  
 mother used to tell "Two-stalked one doesn't And After a  
 her, ones dig."
- xō-miL a-teon-des-ne dai-dik-ge-auw-ûñ a-hwiL-tein-ne dō-xa- 4  
 time she thought, "For what reason does she always 'One  
 tell me, mustn't
- auw hai-yaL-ûñ La xñ-Le-dûñ a-teon-des-ne xai-ûñ-te hai-yaL  
 dig And one morning she thought, "I will take And  
 it." one out."
- kût teit-tes-yai hai-yaL-ûñ na-niñ-ya-yei tce-in-dī-qōt-diñ 6  
 she went. And she crossed over to Teeindīqōtdiñ.
- hai-yaL-ûñ xa-kyū-wiñ-hwe hai-yaL-ûñ a-teon-des-ne xauw-  
 And she went to digging. And she thought, "I am  
 going
- auw hai-yaL-ûñ kût xa-wiñ-an miL ûñ-kyā mite-dje-ē-din 8  
 to take And she had taken then she heard a baby  
 it out." it out
- kyā-teL-tewe hai-yaL-ûñ da-na-dū-wil-Lat tō-diñ tce-na-il-Lat  
 cry. And she ran to the She came  
 river. there
- miL xō-kai-tsū kyā-tū-wil-tewel mûn-tewiñ miL hai-yaL-ûñ 10  
 then after her erylng along "mother" with. And  
 she heard
- me-dil ye-na-wil-de-tōn yī-man aL-me-na-niL-tewit yī-man  
 canoe in she jumped. Across with it she pushed Across  
 herself.
- ye-na-wiL-kait miL yī-man-tein-teiñ tein-dûk-qōt-ei hai-yaL-ûñ 12  
 she landed then on the other shore it tumbled. And
- da-na-dū-wil-Lat xon-ta-teiñ xa-na-is-diL-Lat miL kût den-  
 she ran to the house. She had run up then on this

\*Told at Hupa, June 1901. The first part was told by Oscar Brown, a half-breed, about 30 years of age whose mother belonged to Takimildñ. The story was finished by James Anderson, a man about 55 years old, a native of Medildiñ.



- teiñ kya-teL-tewe-tsū hai-yaL-ûñ ye-na-wil-Lat miL kûť min-  
side it crying she heard. And she ran in then back  
of
- 2 dai kya-teL-tewe-tsū La-ai-ûx na-nes-dai hai-yaL-ûñ xon-ta-  
the it crying she heard. At once she sat down and on the  
house
- kûť da-wit-qōť-tsū hai-yaL-ûñ min-tsit-da kai ye-wit-qōť  
house it tumbling she And smokehole through it fell.  
heard.
- 4 hai-yaL-ûñ nas-dûk-qōť hai-yaL-ûñ hai dō-kyū-wil-le ya-wil-  
And it tumbled And the old woman picked it  
about.
- ten hai-ya-hit-djit-ûñ xea-kai ye-na-wil-ten hai keL-tsan eñ\*  
up. And then cradle she put it in. The maiden it  
was
- 6 yōñ din-nûñ ya-na-wiñ-ai dō-na-ted-en hai mite-dje-ē-din  
back facing sat down. She did not That baby  
of house look around.
- dō-nel-en hai dō-kyū-wil-le hwa-ne mal-yeñw-ai-il-lū hai-ûñ  
she did not The old woman only took care of it. And  
look at.
- 8 min-nē-djō-xō-mil hai mite-dje-ē-din ya-ta-a-ei yū-diñ-hit  
after a time the baby commenced Finally  
to sit up.
- nas-ya-yei yū-diñ-hit yit-dite-tewit meL-kyō-wei hai-yaL-ûñ  
it commenced After a to shoot it was big And  
to walk. while enough.
- 10 dō-kyū-wil-le tsil-tiñ wûn-na-is-ya hai-ûñ kī-yats yis-se-teL-  
old woman bow made. And birds he  
commenced
- wen-nei a-tiñ-ka-ûn-te eñ kûť tee-seL-wen hai-ûñ hai  
to kill. All kinds it was he killed. And the
- 12 keL-tsan dō-tein-neL-en hai mite-hwō hwa-ne wai-il-tūw  
maiden never looked at The grand- only he always gave  
him. mother
- hai dī-hwō yis-se-il-we hai xwûn-tewiñ eñ xû-Le-dûn-diñ  
whatever he killed. The mother it early in the  
was morning
- 14 tee-in-nauw-wei dai-hwō-xō-xōw Lax xa-a-tiñ-win-te hai-ûñ yū-  
used to go out somewhere. With- she always And  
out did that.  
reason
- diñ-hit xō-is-dai tsis-le-nei hai-ûñ hai xwûn-tewiñ e-il-wil-  
finally a man he became. And his mother at

\* Used to show contrast.



- hit-djit na-ne-it-dauw dit-tsik da-ûñ-hwōw-ai-kin-te\* tein-ne-  
 dark used to come Acorns so long she always  
 back.
- ñ-wūw hai-ûñ min-nē-djō-xō-miL hai kûñ-teū-wil-tewil a-teon- 2  
 brought And finally the young man thought,  
 back.
- des-ne na-xōt-dū-wes-in-te dai-dōx-xoik-ke-auw-ûñ miL tein-  
 "I am going to what place from she  
 watch her
- ne-ñ-wūw hai dit-tsik hai keL-tsan eñ a-teō-in-ne hai hwe 4  
 always the acorns." The maiden it always "The I  
 brings
- miL ne-iūw-wūw-diñ miL tein-niñ-win-dete dit-tsik hwix-xai  
 from bring place from if he will bring acorns, my boy
- xōL-den-ne-e-te hai-ûñ min-nē-djō-xō-miL a-teon-des-ne 6  
 I will call him." And after a time he thought,
- de-de-ûñ xō-wût-xō-wes-yûn-te hai-yaL-ûñ kûť xû-Le-dûn-diñ  
 "This time I will watch her." And early in the  
 morning
- xō-wût-teū-xō-wes-yan hai-yaL ûñ-kya kûť tee-niñ-yai hai- 8  
 he watched her. And he saw her come out.
- yaL-ûñ La-ai-ñx dūk-kan yī-dūk teit-tes-ya-yei hai-yaL-ûñ  
 And at once the ridge up she went. And
- xō-ka teit-tes-yai teex-xōt-dit-teL-en hai-yaL hai-ya yī-dūk 10  
 after he went watching her. And there up  
 her
- xa-is-yai hai-yaL-ûñ kik-kin-ne kis-xan mik-kin-diñ tein-niñ-  
 she went. And dry tree standing its butt when she
- ya-hit ke-is-ya-yei hai-yaL-ûñ hai kik-kin-ne xōL-teL-tewen 12  
 came to she climbed And that dry tree with her grew  
 up.
- de-nōw-kûť-teiñ hai-yaL-ûñ hai kûñ-teū-wil-tewil na-tes-dī-yai  
 toward the sky. And that young man went home.
- hai-yaL-ûñ a-teon-des-ne yis-xûn-de hwe na-sē-te hai-yaL-ûñ 14  
 And he thought, "Tomorrow I will go." And
- kûť wil-weL miL na-in-dī-yai kûť tein-niñ-en dit-tsik hai-  
 dark after she came back. She brought acorns.
- yaL-ûñ kûť yis-xûn-hit teit-tes-yai tein-niñ-yai hai kik-kin-ne 16  
 And in the he went. He got to that dry tree  
 morning
- kis-xûn-diñ hai-ya-hit-djit-ûñ kûť ke-is-yai hai-yaL-ûñ kûť  
 standing place. And then he climbed up. And
- xōL-teL-tewen hai-ûñ de-nōw-kûť xōL-xas-tewen-nei hai-yaL 18  
 it grew with him. And to the sky it grew up. And

\* Measured on the narrator's finger.

- ûñ-kya tin niñ-a hai-ya-hit-djit-ûñ hai mûk-kai teit-tes-yai  
he saw road was And then it on he went.  
there.
- 2 teûk-qal-lit ûñ-kya kis-xûñ kin-nes-tan hai-yaL-ûñ ke-is-yai  
As he walked he saw standing Tan oak. And he climbed  
along
- hai kin-nes-tan hai-yaL-ûñ hai-ya da-ya-wes-a dō-win-sa-ai-  
that Tan oak. And there he sat down. Soon
- 4 miL ûñ-kya Lō-xot-tû-wis-siñ-iL-tsū sai-kit-diñ ûñ-kya teit-  
after he heard laughing along the road. He was to see  
surprised
- tin-diL keL-tsûn\* hai-yaL-ûñ tein-te-deL† a-tin-diñ-miL tein-  
coming maidens. And they got From every they  
there. place
- 6 niñ-yai hai-yaL-ûñ kûť kya-da-ne-xō-win-sen hai-ûñ a-tin-ne  
came. And they commenced to pick. And all of them
- iL-nē-djit ya-wiL-dite-tewen hai me kya-da-ne hai-yaL-ûñ  
divisions had made which in they picked. And
- 8 kyū-wiñ-yan xot-da-iL-kas hai-yaL-ûñ a-ya-den-ne xa-ûl-le  
acorns he threw down. And they said, "That is  
right,
- kis-tai-tewiñ hai-yaL-ûñ Lū-wûñ a-den-ne xa-xō-wil-waL tsan  
Bluejay." And one of said, "Dug-from-the- it  
them ground might  
be."
- 10 hai-yaL-ûñ kī-ye Lū-wûñ a-den-ne xûn-nai‡ xa-xō-wil-waL  
And again one said, "Dug-from-the-  
ground
- tein-dōñ La-ai-ûx dō-teû-xōn-neL-in-te-ne-wan hai-yaL-ûñ na-  
they say really you can hardly look at." And
- 12 nin a-dū-wen-ne ā dō-tein xō-nēL-in-teL hai-mañ ded-de  
two said, (Excl.) "They I can't look Always this  
say at him.
- qal§ xōn-ne-iūw-en hai dōñ kûť dō-tco-xōn-neL-in-te tein-ne-  
walk- I am accustomed That it is one can look at hardly."  
ing to look at.
- 14 wan hai-yaL-ûñ a-ya-den-ne hwe-en xōn-nēL-in-te hai-yaL-ûñ  
And they said, "I can look at him." And
- na-na-wit-yai La-ai-ûx ya-xot-tûk ya-niñ-yai hai-yaL La-ai-ûx  
he came Really between the he walked. And really  
down. two

\*One of the few plural noun forms in the language. The singular is keL-tsan.

†A distributive form of the verb. "They came one after the other."

‡A word used by a woman in addressing her companion.

§The sun.

xon-niñ na-na-ya-wil-lai dō-he-ya-xōn-neL-en hai-yūk niñ-xa-  
 their faces they turned down. They could not look so good-  
 at him

tein-ne-wūñ hai-yaL-ūñ hai-yō na-nin hwa-ne ya-xōn-neL-en 2  
 looking he was. And those two only looked at him

hai a-ya-den-ne ne-he-eñ dō-xō-liñ-xōn-ne-dil-en hai-ya-hit-  
 who said, "We can't look at him." And

djit-ūñ hai kiL-La-xūñ eñ kūt tcis-seL-wen hai a-tcō-in-ne 4  
 then the deer that he killed which she thought,

hai tcis-seL-win-detc hwim-mite-dje-ē-din xōL-den-ne-e-te kya-  
 "That if he kills my child I will call him." He

da-wen-ne hai xwūn-tewiñ mik-kya-da-ne-e me hai-ya-hit- 6  
 picked the his mother's picking place in. And  
 acorns

djit-ūñ na-tes-dī-yai na-in-dī-ya-yei kin-teūw-hwīk-kūt ye-teū-  
 then he went home. He got back to Kintcūhwīkūt. He

wiñ-en hai dit-tsik da-ūñ-hwōw-ai-kiñ-te hai-ya-hit-djit-ūñ 8  
 brought the acorns so long and then  
 in

xō-xai miL Liñ-win-ten-nei hai-ūñ xa-a-in-nū hai-ūñ min-nē-  
 her boy with she called him. Then he always And after a  
 did that.

djō-xō-miL a-den-ne xon-ta na-sē-te hai-yaL-ūñ dō-kyū-wil-le 10  
 time he said, "Houses I am And the old woman  
 going to."

a-den-ne xa hai-ya-hit-djit-ūñ hai dō-kyū-wil-le tse-Lit-tsō  
 said "All And then the old woman blue-stone  
 right."

tsiL-tiñ wūn-na-is-ya tse-Lit-tsō na-tses tse-Lit-tsō miL-kit- 12  
 bow made, blue-stone arrows, blue-stone shinny

tūk-kūte tais-tsē kūn-na xōt-tsel kai nō-niL-kait hai-ya-hit-  
 stick, sweat- too. His along he pushed And  
 house biceps them.  
 wood

djit-ūñ xōñ-a-na-dū-wil-lau hai-ya-hit-djit-ūñ kūt teit-tes-yai 14  
 then he dressed himself. And then he went

yī-dūk-a-tō-me-teiñ hai-yaL yī-dūk-a-tō-me-teiñ tce-niñ-ya-yei  
 eastern water toward. And eastern water he came out to.

den-teiñ tein-niñ-ya-yei hai-ya-hit-djit-ūñ kūt tce-nin-tan 16  
 This shore he came to. And then he took out

hit-djit-ūñ teit-te-tē-yōs me-dil hai-ya-hit-djit te-teū-win-tan  
 and then he stretched a canoe. And he put it in the  
 water.

- hit-djit yī-man xō-teiñ ye-wit-kait tsel-ne-wan hai me-dil  
Then across toward he landed. Red obsidian that canoe.
- 2 hai-yaL-ûñ hai xō-teiñ ye-wit-kait-diñ ye-teñ-wiñ-ya-diñ min-  
And the toward landing place in entering the  
niñ-kût da-kiL-kis miL kyū-wiñ-ket hai-yaL kût yī-man  
bow on he put his then gave a creak. And across  
hand
- 4 ye-wit-kait hai-ya-hit-djit-ûñ xon-ta-diñ xa-is-yai xōtc min-  
he landed. And then house place he went Right in the  
up.  
nē-djit sa-ûñ hai xon-ta tse-Lit-tsō hai xon-ta tō-ne-wan  
middle stood the house. Blue-stone that house. Black  
obsidian
- 6 kyū-wil-tel mit-daik hai xon-ta hai-ya-hit-djit-ûñ ye-teñ-wiñ-  
was paved outside that house. And then he went  
yai hai-yūw-xō-yī-dûk hwō-wûn-dan sa-a xō-xa teñ-in-te miL\*  
in. Up that way, "My son-in-law long for you will with.  
time him look"
- 8 hai-yaL-ûñ kût hwa na-nat-yai hai-ya-hit-djit-ûñ kût Le-nûn-  
And already sun was down. And then gathered  
dī-yai a-tin-diñ-miL min-Lûñ LiL-Liñ xō-lan me-la kit-tûk-  
back from all places. Ten brothers he saw Some shinny  
there  
were.
- 10 kûtc-xō-sin-xō-lan me-la kiñ-miL na-kit-diL-xō-lan me-la kyū-  
had been playing some kiñ had been playing some  
he saw, he saw,  
wûn-nai-diL-xō-sin-xō-lan me-la kyōL-kis-xō-sin-xō-lan me-la  
hunting had been he saw, some spearing salmon had been some  
he saw,
- 12 nai-ke-its-xō-sin-xō-lan tis-mil min-niñ-miL-Le-diL-lū† hiL ût-  
shooting at mark had been Eagle and Panther both were  
he saw.  
en-xō-lan hai-yaL-ûñ a-ya-xōL-teit-den-ne deōx-xō-lûñ hwil-  
married he And they said to him, "You here, my  
saw.‡
- 14 la-tsiñ hai-yaL-ûñ hei-yûñ teit-den-ne dan nei-yai hai-ya-  
brother- And "Yes," he said, "a while I came." And  
in-law."§ ago

\* The passage is difficult. The sense seems to be, that in the language of the eastern people he heard his future father-in-law greeting him as his son-in-law for whom he had expected to be a long time looking.

† "His face with he kills."

‡ Eagle and Panther had joined the family as husbands of the daughters.

§ My wife's sister's husband.

- hit-djit-ûñ kûť na-dũ-wil-tewan xoi-ye wiñ-xa kyũ-wit-qōť  
then it was supper time. Before they put a basket
- me miL-kyō-xait mit-tsiñ hai kyũ-wiñ-ya-in-yan dō-sai-xauw 2  
in dentalia its meat. That Indians can't swallow.
- hai-yaL-ûñ xoñ nax me tein-neL-yan hai-yaL-ûñ a-ya-xon-  
And he two in ate up. And they thought
- des-ne a-kit-tis-seōx ā-in-te hai-yaL-ûñ kûť nō-din-nil-tewan 4  
of him, "Smart he is." And they finished supper
- hit-djit-ûñ kûť tee-te-deL tai-kyũw mit-teiñ hai-yaL kûť tee-  
then they went sweathouse toward. And went  
out
- niñ-yai xoñ kûñ tai-kyũw mit-teiñ hai-yaL-ûñ xũ-Le-ei-miL 6  
out he too sweathouse toward. And at midnight
- tō-teiñ na-me-tes-yai tō-diñ tee-niñ-ya-hit ûñ-kya hai-yũw-xoi  
to the to swim he went. At the when he got he heard that way  
river
- yĩ-da-teiñ miL a-xōL-teit-den-tsũ tais-tsē eñ dō-xō-liñ de-dōx 8  
down with he heard say "Sweathouse is gone." "Around  
wood here
- kûť eñ kyũ-wiñ-ya-in-yan xa-a-in-nũ dō-yiL-tsis tais-tsē dik-  
itis people always do One never sweat-  
that. sees house wood
- gyũ yin-nũk-kai-yĩ-dũk hwa-ne eñ tais-tsē teũ-na-hwiñ eñ 10  
here. To the southeast only there sweat- Mink it  
is house was  
wood."
- hai a-ne hai-yaL-ûñ añ xōL-teit-den-ne a-xōL-teit-den-ne  
who said it. And, "Yes," he said. They said to him
- min-Lũñ tai-kyũw sa-an hai-ta añ xōL-teit-dũ-win-neL hai- 12  
ten sweathouses stand- To all, "Yes," he kept saying. And  
ing.
- ya-hit-djit-ûñ a-tiñ xōL-teũ-xō-wil-lik hai-dait wũñ-nō-xōn-  
then everything he told him that he is going to
- niL-tin-te hai-ya-hit-djit kûť tai-kyũw-diñ xa-na-is-dĩ-yai 14  
get him to do. And then sweathouse he went up.  
place
- ye-na-wit-yai hai-ya-hit-djit xō-Lũk-kai tes-yai miL tee-niñ-  
He went in. And dawn it had then he went  
come,
- yai tais-tsē mũx-xa kûť xoñ a-xōL-teit-den-ne nax tin il- 16  
out sweat- after, as he had told him. Two roads  
house wood
- wai-wiñ-a La dik-gyũñ nō-hōL yit-de-yĩ-dũk La dik-gyũñ  
forked. One here from us northeast. One here





- djit-ûñ a-ya-xōL-teit-den-ne xa hwiik-kai il-loi xō-wa-ya-in-tan  
then to him they said, "Come brother- play." They gave him  
in-law,
- miL-kit-tûk-kûte hai-yaL-ûñ iL-kai-niL-tewit hai miL-kit-tûk- 2  
a shinny stick. And he pressed down on that stick.
- kûte La-ai-ûx tcis-kas-sei hai-yaL-ûñ a-den-ne ka hwe dī-  
Really he broke it. And he said, "Well I some-  
hwe-e yai-tûn-tañ hai-ya-hit-djit-ûñ xōt-tsel-kai tce-nin-yōs 4  
thing may pick up." And then from under he pulled out  
his arm
- hai xoñ xō-miL-kit-tûk-kûte tce-niL-lai ya-de-mil kûn-na hai-  
thât his shinny stick. He pulled the balls too. And  
own out
- ya-hit-djit-ûñ kût tce-niñ-yai nō-kin-niñ-an kim-miL-na-tûl- 6  
then he stepped out. He started the Wildeat  
game.
- teû-wōl xō-lûñ xō-teiñ tcis-loi hai-yaL-ûñ xa-wiñ-kûte is-dō  
he saw against playing. And he threw out. Very  
him near
- La-ai-ûx tce-niñ-kûte-ne-en me-dim-mil kin-diñ nōn-de-mil 8  
really the throw used to be the stake its foot fell.
- hai-ya-hit-djit-ûñ hai-ya kim-miL-na-tûl-teû-wōl-ne-en tce-xōL-  
And then there Wildeat used to be he caught.
- kit La-ai-ûx xon-niñ-ne-en Le-ye-teû-wiñ-yeñw hai-ya xa-ya- 10  
Really his face used to be he jammed in. There he sits
- wes-a hai-ya-hit-djit-ûñ tce-niñ-kûte-ei hai-yaL-ûñ kī-ye  
that way. And then he threw it over. And again
- na-kyū-wiñ-a mite-tewan-tûl-tan xō-lûñ xō-teiñ tcis-loi hai- 12  
they played. Fox he saw against played.  
him
- ya-hit-djit-ûñ kī-ye xō-wûñ xa-wiñ-kûte hai-ya-hit-djit-ûñ  
And again from him he threw. And
- tce-xōL-kit La-ai-ûx xō-niñ tce-niL-tik xa mûk-ka ā-nū-wes-te 14  
he caught him. Really his face he pinched That after- he looked.  
out. way ward
- kī-ye ya-wiñ-kûte tce-niñ-kûte-ei hai-yaL-ûñ kī-ye na-kyū-  
Again he threw. He threw over And again they  
the line. started
- wiñ-a nin-mū-win-na-kis-ten\* xō-lûñ xō-teiñ tcis-loi hai-ûñ 16  
a game. Earthquake he saw against played. And  
him
- La-ai-ûx nin-ne-en na-dit-tē-yai hai-ye-he mit-tis da-teit-teL-  
really ground used opened up. Anyhow over he jumped,  
to be

\* "World around he lies." See xlviii.

- tōn-ei xa-xō-wil-waL hai-ye-he xō-wûn tee-niñ-kûte xō tse-  
Dug-from-the- Anyhow from him he threw out. His blue-  
ground.
- 2 Lit-tsō ya-na-tûk-kai-teis-tewen hai-ye-he wûn-dim-mil-lei  
stone he made come between. Anyhow it went through.
- dol! dū-wen-ne-e-tsū hai wûn-dim-mil eñ a-dū-wen-ne  
"Dol" it sounded he heard. That going through it was made the  
noise.
- 4 hai-ya-hit-djit-ûn ken-nūw xō-teiñ teis-loi xō-lûñ hai-ûñ  
And then Thunder against played he saw. And  
him
- La-ai-ûx nañ-yai miL kyū-wen-nūw hai-ûñ hai da-teit-dū-wil-  
really it rained then it thundered. And the running
- 6 Lat miL a-dū-wen-ne hai-yaL-ûñ kut wil-weL hai-ûñ a-tiñ  
with made the noise. And it was And all  
evening.
- na-na-niñ-an hai xō-wûn na-ya-nil-lūw-ne-en min-Lûñ is-dits  
he won back which from had been lost. Ten strings  
them
- 8 xōw miL-kyō-xait dī-hwō Lōk-yit-dit-til-le tsit-dûk-na-we-ne-en  
about of dentalia, some otterskins, fisherskin quivers,
- te-ne-en ā-tiñ-ka-ûn-te-ne-en na-na-niñ-an hai-ya-hit-djit-ûñ  
blankets, everything used to be he won back. And then
- 10 sa-nan-den hai-yaL-ûñ yis-xûñ-hit mit-teiñ sa-win-den tit-tau-  
they went And next day toward they went the great  
home. bird
- Lûk-kai hai da-ya-na-wes-a hai kyū-wiñ-ya-in-yan dō mit-  
white that sat there which Indians never to
- 12 teiñ yī-kit-te-its hai-ya-hit-djit-ûñ kût teō-yan-its xoñ eñ  
it can shoot. And then they began He  
to shoot.
- dō-wûn-nō-iL-kait hai-ûñ a-ya-xōL-teit-den-ne xa niñ mit-  
did not shoot. And they said to him, "Come you in
- 14 diL-wa wûn-nōL-kai hai-yaL-ûñ tsiL-tiñ xō-wa-ya-in-tan hai-ûñ  
turn shoot." And bow they gave him. And
- teit-tes-lai La-ai-ûx sik-yas-sei hai-ya-hit-djit-ûñ xoñ xō-tsiL-  
he drew it. Really it broke. And then his bow  
own
- 16 tiñ tee-nin-tan a-den-ne de-de-he miL wûn-nō-neL-kai-te  
he took out. He said, "This with I will shoot.  
anyhow
- nit-tewiñ kûn-na min-nat nō-nau-tats hai-yaL-ûñ a-ya-xon-  
No good, too around is cut down." And they

- des-ne hai-yūw miL mûk-kût da-na-dōL-a hai-ûñ wûn-nō-  
thought, "That with to it he can shoot."\* And he
- niL-kait La-ai-ūx mûk-kût da-na-dū-wiL-a-ei hai-ûñ nal-tsit 2  
shot. Really to it he hit. And fell  
down
- La-ai-ūx miL-kyō-xait ta-ûñ-hwōw nō-kin-niñ-yōw hai-ya-hit-  
really dentalia so much scattered about. And
- djit-ûñ kût na-kyū-we-xō-win-sen hai miL-kyō-xait hai-ya- 4  
then they brought home that dentalia.
- hit-djit-ûñ na-tes-dī-yai hai xōtc-hwō mite-teiñ hai-ûñ na-  
And he went home his grand- to. And he  
mother
- in-dī-ya-yei kin-teūw-hwik-kût dūn-Lûñ-hwō-diñ wil-weL sil-len 6  
got back to Kinteūwhwikût. So many nights as it  
seemed
- de-dit-de dūn-Lûñ-hwō-diñ me-nūn-dī-yai na-waux hai-ûñ  
he found out so many years he stayed. And
- na-in-dī-ya-hit hai xōtc-hwō-ne-en xōñ meū sit-ten xō-wûñ 8  
when he got back his grandmother fire beside was About  
used to be lying. him
- xō-dje-kit-teiñ-ya-sil-liñ-xō-lan hai-yaL-ûñ a-den-ne nō-xa eñ  
they had worried he found out. And he said, "After it  
you is
- nauw-dī-yai añ ya-den-ne kût dōñ ya-te-seL-te hai-ya-hit- 10  
I have come." "Yes," they said, "all right we will go." And
- djit-ûñ xōtc an-na-teil-lau xon-ta a-tin-diñ me-na-kis-loi  
then good he fixed the house. Every he bound it up.  
place
- hit-djit-ûñ meū na-kis-qōt dik-gyûñ yī-dûk-a-tō-me-teiñ wiñ- 12  
Then under he pushed a Here eastern water it  
stick.
- a-ei hai-ya-teiñ ya-del-se-ei hai ût-en-tsis-lin-teiñ det-xōw  
went. There they lived where he married. Now
- hai-ya-teiñ ya-deL-tse-ei  
there they are living.

hai-ya nōn-dik  
Here is the end.

\* Ironical.

## TRANSLATION.

XaxōwilwaL.—*Dug-from-the-ground.*

An old woman was living with her granddaughter, a virgin, at Kinteūwhwikût. The girl used to go to dig roots and her grandmother used to say to her "You must not dig those with two stocks." The girl wondered why she was always told that. One morning she thought, "I am going to dig one," so she went across the river to Teeindīqōtdiñ and began digging. She thought, "I am going to take out one with a double stock." When she had dug it out she heard a baby cry. She ran back to the river, and when she got there she heard someone crying "mother" after her. She jumped into the boat and pushed it across. When she got across, the baby had tumbled down to the other shore. She ran up to the house and there she heard it crying on that side. She ran into the house, then she heard it crying back of the house. At once she sat down and then she heard it tumble on the roof of the house. The baby tumbled through the smoke-hole and then rolled about on the floor. The old woman jumped up and put it in a baby basket. The young woman sat with her back to the fire and never looked at the child.

The old woman took care of the baby alone. After a time it commenced to sit up and finally to walk. When he was big enough to shoot, the old woman made a bow and he began to kill birds. Afterward he killed all kinds of game; and, because his mother never looked at him, he gave whatever he killed to his grandmother. Finally he became a man. The young woman had been in the habit of going out at dawn and not returning until dark. She brought back with her acorns as long as her finger. One time the young man thought "I am going to watch and see where she goes." The young woman had always said to herself, "If he will bring acorns from the place I bring them, and if he will kill a white deer, I will call him my son."

Early one morning the son saw his mother come out of the house and start up the ridge. He followed her and saw her go along until she came to a dry tree. She climbed this and it grew with her to the sky. The young man then returned saying, "Tomorrow I am going up there." The woman came home at night with the usual load of long acorns.

The next morning the man went the way his mother had gone, climbed the tree as he had seen her do, and it grew with him to the sky. When he arrived there he saw a road. He followed that until he came to an oak, which he climbed, and waited to see what would happen. Soon he heard laughing girls approaching. They came to the tree and began to pick acorns from allotted spaces under it. The young man began to throw down acorns. "That's right Blue Jay," said one of the girls. Then another said, "It might be Dug-from-the-ground. You can hardly look at him, they say, he is so handsome." Two others said, "Oh, I can look at him, I always look at this walking one (pointing to the sun) that is the one you can hardly look at." He came down from the tree and passed between the girls. The two who had boasted they could look at him, turned their faces to the ground. The other two who had thought they could not look him in the face were able to do so.

The young man killed the deer, the killing of which the mother had made the second condition for his recognition as a son. He then filled the basket from his mother's place under the tree and went home. When the woman saw him with the acorns as long as one's finger, she called him her son.

After a time he said, "I am going visiting." "All right," said the grandmother, and then she made for him a bow and arrows of blue-stone, and a shinny stick and sweat-house wood of the same material. These he took and concealed by putting them under the muscles of his forearm. He dressed himself for the journey and set out. He went to the home of the immortals at the edge of the world toward the east. When he got down to the shore on this side they saw him. One of them took out the canoe of red obsidian and stretched it until it was the proper size. He launched it and came across for him. When he had landed, the young man placed his hand on the bow and as he



did so, the boat gave a creak, he was so strong. When they had crossed he went to the village. In the middle of it he saw a house of blue-stone with a pavement in front of black obsidian. He went in and heard one say, "It is my son-in-law for whom I had expected to be a long time looking." When the sun had set there came back from different places ten brothers. Some had been playing kiñ,\* some had been playing shinny, some had been hunting, some spearing salmon, and others had been shooting at a mark. Eagle and Panther were both married to daughters of the family. They said to him, "You here, brother-in-law?" "Yes," he said, "I came a little while ago." When it was supper time they put in front of him a basket of money's meat,† which mortal man cannot swallow. He ate two baskets of it and they thought he must be a smart man. After they had finished supper they all went to the sweat-house to spend the night. At midnight the young man went to the river to swim. There he heard a voice say, "The sweat-house wood is all gone." Then Mink told him that men could not find sweat-house wood near by, but that some was to be found to the southeast. They called to him for wood from ten sweat-houses and he said "Yes" to all. Mink told him about everything they would ask him to do.‡ He went back to the sweat-house and went in. When the east whitened with the dawn, he went for sweat-house wood as they had told him. He came to the place where the trail forks and one of them turns to the northeast and the other to the southeast. There he drew out from his arm the wood his grandmother had provided him with and split it fine. He made this into ten bundles and carried them back to the village. When he got there he put them down carefully but the whole earth shook with the shock. He carried a bundle to each sweat-house. They all sweated themselves. He spent the day there and at evening went again to the sweat-house. When he went to the river to swim, Mink met him again and told him that the next day they would play shinny.

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\* See *Life and Culture of Hupa*, p. 61.

† The meat of dentalia is believed to be the food of the Kixûnai.

‡ The feats which follow must be done the one who would marry the daughters.



After they were through breakfast the next morning, they said, "Come, brother-in-law, let us go to the place where they play shinny." They all went and after placing their bets began to play. Twice they were beaten. Then they said, "Come, brother-in-law, play." They passed him a stick. He pressed down on it and broke it. "Let me pick up something," he said. He turned about and drew out his concealed shinny stick and the balls. Then he stepped out to play and Wildcat came to play against him. The visitor made the stroke and the balls fell very near the goal. Then he caught Wildcat smashing his face into its present shape, and threw the ball over the line. He played again, this time with Fox. Again he made the stroke and when he caught Fox he pinched his face out long as it has been ever since. He then struck the ball over the line and won. The next time he played against Earthquake. The ground opened up a chasm but he jumped over it. Earthquake threw up a wall of blue-stone but he threw the ball through it. "Dol" it rang as it went through. Then he played with Thunder. It rained and there was thunder. It was the running of that one which made the noise. It was then night and he had won back all they had lost. There were ten strings of money, besides otterskins, fisherskins, and blankets.

The next day they went to shoot at the white bird which Indians can never hit. The others commenced to shoot and then they said to their guest, "Come, you better shoot." They gave him a bow, which broke when he drew it. Then he pulled out his own and said, "I will shoot with this although the nock has been cut down and it is not very good." They thought, "He can't hit anything with that." He shot and hit the bird, and dentalia fell all about. They gathered up the money and carried it home.

The Hupa man went home to his grandmother at Kintēw-hwīkūt. As many nights as it seemed to him he had spent, so many years he had really been away. He found his grandmother lying by the fire. Both of the women had been worried about him. He said to them, "I have come back for you." "Yes," they said, "we will go." Then he repaired the house, tying it up anew with hazel withes. He poked a stick under it and away it went to the end of the world toward the east, where he had married. They are living there yet.

## III.

Xontcūwditcetc.\*—*Rough-nose*.†

- |  |                     |              |                    |       |             |
|--|---------------------|--------------|--------------------|-------|-------------|
|  | Xon-teūw-dite-teete | tcit-deL-tse | xoi-kil            | hiL   | a-xōL-tcit- |
|  | His-nose-rough      | lived        | his                | both. | He said     |
|  |                     |              | younger<br>brother |       |             |
- 2 den-ne dō-de-dit-tūw tce-xō-ma-din La-xō-win-te xa-a-xōL-  
to him, "One must never short ribs." Always he was  
put in the fire
- tcin-ne hai-ya-miL a-tcon-des-ne da-xwed-hit a-hwiL-tcin-ne  
telling And he thought, "Why does he always  
him that. tell me that.
- 4 ke de-dūw-tūñ hai-ya-miL de-dū-win-tan hai-ya-miL ya-xōL-  
Let me put them And he put them in. And it carried  
in the fire."
- ten-ne hai-ya-miL na-in-dī-yai wil-weL miL dō-ūñ-kya tee-  
him off. And he came home at night then he saw he
- 6 xō-len-ne hai-yaL a-tcon-des-ne kūt xō-lan-de-dū-win-tan  
was gone. And he thought, "He has put in the fire
- tce-xō-ma-din hai-ya-miL tcū-win-tewū e-il-wil tcit-tewe-<sup>ā</sup>x  
short ribs." And he cried. Every he cried.  
day
- 8 Lō-ka kūt ya-a-a xoi-ye na-da-a xō-tits-e hai-ya-miL tewē-  
The on he sat. Near stood his cane. And  
prairie him
- ge-ye-xōL-hwin da-tee-e-xūs tits kūt hai-ya-miL a-xōL-tcit-  
Meadow lark used to light cane on. And he
- 10 den-ne xoi-kil da-dū-wil-ten" min-nē-djō-xō-miL a-tcon-des-ne  
said, "His has been After a time he thought,  
brother carried off."
- is-dō da-xōk a-wil-la iūw-kit xō-se-seL-win-te hai-yaL dje  
"I some- would so I I will kill him." And pitch  
wish thing happen could catch him.
- 12 ke-wiL-tan tits mil-lai hai-ya-hit-djit yis-xūñ-hit tee-niñ-yai  
he put cane on top. And then next day he went out.

\*Told at Hupa, July, 1901, by Mary Marshall, wife of James Marshall. She was born at Miskūt about 1868, where she lived most of the time until her marriage. Her mother was a Yurok who was married to a Hupa.

†A wood rasp is called by the Hupa tsel-tee dite-teete, "iron rough."

- kī-ye hai-ya tcin-nes-dai hai-ya dō-win-sa-ai-miL kūt da-teū-  
Again there he sat down. There soon on it he
- wiñ-xûts hai-ya-miL tcō-xōL-kit ne-se-seL-win-te xōL-teit- 2  
lit. And he caught him. "I will kill you," he
- den-ne hai-yaL a-den-ne dō-hwis-sel-wen-he niL-hwe-lik-te  
said. And he said, "Don't kill me. I will tell you
- hai dai-dit-diñ miL ya-xōL-ten de-nōw-kūt xoi-ye wil-ka-nei 4  
where he has In the under a fire is  
taken him. world him burning.  
above
- de-dō hwa-ne La xō-teiñ na-wil-lit-te Le-ki-xō-la me-la  
Now only one by him will be burned. Gather Some  
people.
- kyū-win-dits-te hai-ya-miL hai mûk-ka sa-wō-din-te hwe 6  
will make rope. And that on you will travel. I
- de-nōw-kūt nō-na-tse nei-ya-te hai-ya-hit-djit-ûñ kūt Le-ya-  
world above ahead of you I will go." And then he
- ki-xō-lau kiL-wē-kyō kyū-win-dits-te xon-teL-tau kûn-na Lōn 8  
gathered Spider to make rope, Coyote too. Mouse  
the people.
- Lax da-kiñ-yûn-te tsiL-tiñ mit-Lōl hai-ya-miL-ûñ tewal-le  
just to chew off bow strings. And Frog
- eñ de-ki-dil-litc-te ya eñ tsū-wûñ Le-kin-niL-yets-te qō-qōt 10  
was to urinate on Lice were hair to tie together, Catter-  
the fires, pillar
- eñ tin teis-tewin-te hai-ya-hit-djit-ûñ kūt ya-kyū-win-dits  
was road to make. And then they made rope.
- hai-ûñ de-xō-sin-ne-miL La-a dje-lō sil-len xon-teL-tau xoi- 12  
And soon one storage filled Coyote his  
basket
- kyū-wit-dits-se kiL-wē-kyō eñ ûn-te yi-e na-ûl-mats La  
rope. Spider's looked small, coil one.
- hai-yaL a-den-ne kūt xon-teL-tau a-den-ne yō hwa-ne nis-sa 14  
And he said, Coyote said, "That alone long  
way
- niñ-ya-te ne-wûñ wûñ-Lō-teis-twen hai-yaL a-den-ne  
will reach looks like." About it he laughed. And he said,
- xa dūn-dañ miL teit-dū-win-tewit-te hai-yaL xon-teL-tau 16  
"Come, who withit will shoot?" And Coyote
- a-den-ne hwe hai-ya-miL teit-dū-win-tewit hai xoi-kyū-wit-  
said "I." And he shot. His
- dits-se nō-nūn-dim-mil hai-ya-miL kiL-wē-kyō mit-diL-wa teit- 18  
rope fell back. And Spider in turn shot.
- dū-win-tewit yeū yi-dûk dō-ō-na-wes-en-ei xat na-wes-mats  
Way up it could not be seen. Yet it was coiled.

- kyū-win-dil-le-tsū de-nōw-kût-teiñ hai-ya-miL a-ya-den-ne dūn-  
they heard it ring against the sky. And he said to "Who  
them,
- 2 dañ tin teis-tewin-te hai-ya-miL xon-teL-tau a-den-ne hwe  
road will make?" And Coyote said, "I  
seL-tewin-te hai-yaL kût teit-tes-yai hai-ya-miL xōt-da-na-  
will make it." And he started. And he fell
- 4 wit-xûts hai-ya-hit-djit-ûñ qō-qōt teit-tes-yai ded na-na-is-  
back. And then caterpillar started. This down he  
way  
dū-wite hai-ya-miL xon-teL-tau a-den-ne na-wit-xûs-iL yeū  
leaned. And Coyote said, "He is falling." Way
- 6 yī-dûk na-iL-kit-dei min-nē-djō-xō-miL dō-na-ya-xōL-tsan-nei  
up he caught it. After a time they did not see him.  
na-wit-daL ûñ-kya me-niL-xa hai-ya-miL a-ya-den-ne xa sa-  
He was they saw. He had And he said "Come,  
coming back finished. to them,
- 8 ō-diñ hai-ya-hit-djit-ûñ kût sa-win-den xon-teūw-dite-teete  
travel." And then they travelled. Rough-nose  
teit-teL-ten me-xon-tau-xō-len\* a-dit-ta teū-wiL-ten hai-yaL  
took along Woodrat. In his he put him. And  
sack
- 10 a-den-ne dik-gyûñ de-sōL-tse-te hwe na-tse nei-ya-te hai  
he said, "Here you will stay. I ahead will go to the  
xon-diñ hai-ya-hit-djit dō-kyū-wil-le a-na-dil-lau es-dī-an-tewiñ  
fire And then old woman he made A widow,  
place." himself.
- 12 tits kit-teL-tits hai xon-diñ tein-niñ-yai hai-yaL a-den-ne  
cane he walked The fire place he came to. And he said,  
with.  
xoñ eñ kyûñ-xōw-tū hai-yaL a-xōL-teit-den-ne niñ tsañ  
"Fire it is I am begging." And she said to him, "You might  
be
- 14 xon-teūw-dite-teete hai-yaL dī-ye teit-den-ne hai gyāñ  
Rough-nose." And "Yes," he said. "That is the  
one  
dik-gyûñ tein-niñ-ya-te hai-yaL teit-teL-dauw xō-la me  
here will come."† And she ran up her in  
hand
- 16 na-da-ai nes-kiñ min-dai hit-djit ya-na-kis-dim-mil-lei hai-yaL  
sticking a Douglas outside. Then she smashed it. And  
up spruce

\* "He has a house."

† Ironical.

- Le-na-il-lūw hai-yaL a-xōL-teit-den-ne tsō tsō teit-den-ne tee-  
she started And she said to him, "Tsō tsō" he said,  
the fire.
- xō-ma-din de-din-tūw dō xoñ min-na-il-dal hai-yaL na-dū- 2  
"ribs you put in Fire around she ran. And he heard  
the fire."
- wil-tewûn-tsū xon-ta me-teiñ hai-ya teō-xōL-kit xon-diñ teō-  
them eating house in. There he caught her. Fire in he
- xon-tan hai-ya-hit-djit-ûñ hai xō-teiñ sil-la-ne-en a-dit-teiñ 4  
held her. And then what on her used to be himself
- nō-nil-lai hai-ya-miL xō-wûn-na-kis-le hai-yaL a-den-ne niñ  
he put on. And he felt of him. And he said, "You
- ûñ ûñ xon-teūw-dite-tcete hai-yaL a-den-ne xō-tsin-ne-wan-ne 6  
is Rough-nose?" And he said, "Softly  
that
- xûn-niñ-yeūw hai-ya-miL tce-na-xōn-niL-ten hai xoi-kil  
speak." And he took out his  
brother
- hai-yaL me-xon-tau-xō-len ye-teū-wiL-ten hai-ya hai-yaL xon- 8  
and Woodrat he put in there. And his
- niñ tce-niL-kait na-kiñ-yûñ xōL-teit-den-ne hai-yaL Lax xō-  
face he put out. "Come eat," he said. And only his
- niñ ye-wes-a min-ta a-den-ne Lax dik-gyûñ dī-hwe-e hwō- 10  
face was in the He said, "Just here anything throw  
hallway.
- iL-kas hai-yaL kût kyū-win-yan tce-na-in-dī-yai hai-yaL  
me." And he ate it. He went out. And
- a-den-ne tsō tsō teit-den-ne tce-xō-ma-din dōñ de-din-tūw 12  
he said, "Tsō tsō," he said. "Ribs  
you put in  
the fire."
- hai-ya-miL kût tein-te-tete hai-yaL xoi-dū-wil-lū hai-yaL  
And they went And they attacked And  
to bed. them.
- me-la a-ya-dū-win-nel ûl-lō hwe-de-ai me-la eñ a-ya-dū- 14  
some were saying, "Hurts my hair." Some were
- win-nel hwit-tsiL-tiñ-Lōl Lōn da-yi-kiñ-yan-e-xō-lûñ hai-ya-  
saying, "My bowstring mouse has chewed up." And
- miL xōL-teit-tes-deL hai-ya tce-in-de-git me-dil\* ye-xō-ta-an 16  
they ran after them. There they ran down. Canoes they ran in.
- ta-nan xōL-yaL-de-wim-miñ-il te-wil-tsit hai me-dil-ne-en  
Water they filled with them. Sank those canoes used  
to be.

\*The mice had gnawed holes through the canoes as well as chewed off the bowstrings.



hai-ya-hit-djit-ûñ	sa-nan-den	xon-teñw-dite-teete	xoi-kil na-
And then	they went	Rough-nose	his
	home.		brother

teL-ten.  
took home  
with him.

hai-ya nōn-dik.  
Here is the end.

## TRANSLATION.

*Xonteñwditeete.—Rough-nose.*

Rough-nose lived with his younger brother. He used to say to him, "Never put the short ribs of the deer in the fire to roast." One day when Rough-nose was away hunting the younger brother got to thinking about it. "Why does he always tell me that?" he thought. "I am going to roast them." When he had roasted them something carried him off. The older brother came home at night and looked everywhere for his brother but could not find him. "He must have roasted the short ribs," he thought and began to cry. He mourned every day for his brother. He used to sit out on the prairie with his cane sticking up beside him. A bird would come and light on the cane and say, "His brother has been carried off, his brother has been carried off." After several days Rough-nose thought to himself, "I wish I could do something to him, I wish I could catch him, I wish I could kill him." The next day when he went out to sit down he put pitch on the top of his cane. The bird came and lit on it as usual and was easily caught. "Now I will kill you," he said. "Don't kill me," said the bird, "I will tell you where they have taken him. They are roasting him in the world above. Gather the people, and have them make rope. With the help of that you can go there. I will go ahead of you."

Then Rough-nose called the people together:—Spider and Coyote to make rope, Mouse to chew off the bowstrings, Frog to put out the fires, Louse to tie together the enemy by their hair as they slept, Caterpillar to make the trail. Coyote and Spider commenced to make the rope. Coyote soon had a storage basket



full, but Spider's rope was fine and looked like only one coil. Coyote made fun of it saying, "That looks as if it would reach a long way." "Well who will shoot?" said Rough-nose. "I," said Coyote. He tied his rope to an arrow and shot. Soon it fell back. Then Spider shot with his rope. It went up and up until it could be seen no longer. When one coil of rope was still left they heard the arrow strike the sky with a ringing noise. Then Rough-nose said, "Who will go ahead and make the trail?" "I," said Coyote. He started up but soon came tumbling back. Then Caterpillar tried it. He leaned way back and Coyote called out, "He is falling;" but he caught the rope again higher up. Soon they could see him no longer. Then they saw he had finished the trail and was coming back. "Well, go on up," said Rough-nose. Rough-nose caught a wood-rat and put it in his sack and then went with the rest.

When they reached the world above he said to the others, "You wait here, I will go along to the place where the fire is." He changed himself into an old woman and walked with a widow's cane. He came up to the place and said, "I am only asking that I may warm myself by your fire." "You might be Rough-nose," said the old woman who was tending the fire. "Oh, yes, that fellow is likely to come here," said Rough-nose. Then the old woman ran up with a spruce tree in her hand, smashed it to pieces, and threw it on the fire. She commenced poking the bag in which the boy was hanging over the fire. "Tso, tso," he cried. "You had better roast the short ribs," she said. Rough-nose waited until he heard them eating in the house, then he caught the old woman and held her in the fire until she was dead. He stripped her clothes off and dressed himself in them. He went up to the sack and felt of his brother, who said, "Is that you Rough-nose?" "Speak softly," said Rough-nose, and then he took the boy out and put the wood-rat in his place. Then someone put his head out of the door of the house and said, "Come and eat." Rough-nose putting only his head in, said, "Just throw something out here for me." When he had eaten he went to the sack and began punching it. "Tso, tso," it cried. "You better roast the short ribs," said Rough-nose.

When the people had gone to bed, Rough-nose and his companions made an attack on them. All was confusion. It was dark. The fires had been put out. Some of them cried out, "My hair hurts." Others were saying, "A mouse has chewed up my bowstring." Others ran after the attacking party. When they jumped into their canoes to give chase they filled with water and sank. The mice had gnawed holes in them. Then Rough-nose, carrying his brother, went safely home.

## IV.

Yīnûkatsisdai.\*—*He-lives-South.*

- nīL-tewin-a-ka-diñ na-teL-ditc-tewen keL-tsan tewite wûn-  
 At Niltewinakadiñ† there grew a maiden. Wood she
- na-wa-win-te xû-Le-dûñ dō-kyan tewite tein-nū-wūw-win-te 2  
 always went In the she didn't Wood she always brought.  
 after. morning eat.
- na-kit-te-it-Lōw La xû-Le-dûñ teit-tes-yai kī-ye-kût ûñ-kyā  
 She always made One morning she started In a hollow she heard  
 baskets. out. tree
- na-tse mite-dje-ē-din xat ûñ-kyā mit-tseûk mik-kyan-dik 4  
 rolling a baby. Yet she saw its umbilical was hanging.  
 around cōrd
- dō-he tewite teis-tewen hai-yō mite-dje-ē-din hwa-ne ya-wīL-  
 She did not make wood. That baby only when she
- tiñ-hit na-teL-dit-dauw hai-yāL mal-yeūw a-teil-lau hai-yāL 6  
 had she ran back. And care of it she took. And  
 picked up
- hai xot-tseûk dū-wiñ-xûts hai-yāL a-teon-des-ne dai-dit-diñ-  
 its umbilical came off. And she thought, "Where  
 cōrd
- kī-yauw nūw-auw hai xot-tseûk hai-yāL te teū-wiñ-an† kût- 8  
 am I going its umbilical And in she put it.  
 to leave cōrd?" water
- tsim-mīL kī-la-xûte tsis-len na-is-ya hai-yāL tsīL-tiñ xwa  
 Pretty soon boy he became. He And bow for  
 walked him  
 around.
- teis-tewen hai-yāL hai tewite wûñ-na-wa-ne-en dō-teō-wil-lan 10  
 she made. And that wood going after used to she quit.
- hai-yāL dī-hwō xon-ta meûk xwa nō-il-lūw hai yō-e-its dō-  
 And some- house in for she put that he shot at. He  
 thing him
- tce-nauw nō-na-it-tse hwa-ne xa-ûL-kyō xō-dje-yū-wīL-we 12  
 never went Door she shut always, that much she loved him.  
 out.

\*Told at Hupa, December 1901, by Emma Lewis.

†At Orleans Bar.

‡Compare Life and Culture of Hupa, p. 52.

- hai-deōx teit-te-in-nauw nō-na-it-tse ni-kyaux yū-wit-diñ-hit  
Every time she went out she shut the door hard. Finally
- 2 xote teū-wiñ-kyā-ō na-il-lit-diñ eñ La tel-tewen kel-tsan  
quite he became a Naïlitdiñ\* there one grew a maiden.  
big boy. was
- xoi-ye-xoi-ī-yan hai dō-tce-niñ-yai min-nē-djō-xō-mil tewite  
She suspected her that she never went After a time wood  
out.
- 4 mûx-xa teit-tes-ya-yei hai-yal na-il-lit-diñ kel-tsan tein-  
after she went. And the Naïlitdiñ maiden came
- niñ-yai hai-yal min-dai nō-in-nauw hai-yal dai-hwō-wō  
there. And outside she stopped. And somewhere
- 6 miL na-dū-wiñ-a Lō-kate hai-yal tein-nel-en hai-yal wūt-  
from it stuck up in a straw. And she looked. And she  
the ground
- teō-xō-wil-yan hai-yal ûñ-kyā kī-ye xa-kīñ-its min-sit-da-kai  
watched for it. And she saw again it shoot up out of the smoke  
hole.
- 8 hai-yal ke-is-Lat xon-ta kût-teiñ hai-yal me-teiñ teit-teñ-en  
And she ran up house on top. And inside she looked.
- sai-kit-diñ-ûñ-kyā kī-la-xûte na-wa-yei hai-yal na-te-tse hai-  
She was surprised a boy walking And she opened And  
to see around. the door.
- 10 yal ya-wil-ten hai kī-la-xûte hai-yal miL da-na-dū-wil-Lat  
she picked up that boy. And with it she ran.
- teit-teL-ten na-il-lit-diñ na-in-dī-ya-yei hai-yal me-dil-ite tee-  
She took it Naïlitdiñ she got back. And little canoe she  
along.
- 12 nin-tan hai-yal ta-nan meûk kit-tī-yōw teis-tewen hai-yal-ûñ  
took out. And water inside to flow she made. And
- teit-te-yōs me-dil sil-len† hai-ya-hit-djit dje-lōte hwa-ne ya-  
she [Full-sized] it And then a small only she  
stretched canoe became. djelo  
it.
- 14 wiñ-xan hai-ya-hit-djit me-dil ye-teū-win-deL hai-yal xōt-dat-  
picked up. And then canoe they went in. And they came
- kait kit-La-diñ nō-xon-niL-ten hai kī-la-xûte kût-tsim-mil  
down. In the stern she put that boy. Soon
- 16 Le-nal-diñ tein-dûk-kait-dei yū-wit-diñ-hit mûk-ka-na-dū-wûl-  
Weitchpec they came down to. At last the mouth of the  
Klamath (they

\*A village below Orleans.

† Compare p. 137, l. 17.

a-diñ hai-yaL na-in-dī-yai niL-tewin-a-ka-diñ keL-tsan sai-kit-  
came And she came back the Niltewinakadiñ girl. She  
to.)

diñ dō-xotc nō-nau-wit-tse sai-kit-diñ dō-xō-len-ne hai 2  
saw not right the door was shut. She saw was gone that

kī-la-xūtc ûn-Lûñ-xwed-diñ xō tcin-neL-en dō-xō-len xō-xa  
boy. Everywhere in vain she looked There was his  
for him. none, tracks.

dō-teiL-tsan xō-xa ûn-Lûñ-xwed-diñ nin-nis-an kût xō xa-is- 4  
She could not his Everywhere mountain on in vain she  
find track.

yai eñ xōw-ûñ da-xōk h̄wō-wûñ da-tce-xō-diL-ten tcon-des-ne  
went "I wonder some from me she has taken him she thought.  
up. way away,"

hai-yō me-ist h̄wa-ne ya-win-tan kit-tō-kût yī-dûk xa-is-yai 6  
That pestle only she picked up. (A mountain)\* up she went.

hai-ya-hit-djit teit-teñ-en sai-kit-diñ ûñ-kya tō kût yī-nûk  
And then she looked. She was to see ocean on south  
surprised

wit-kai-le hai-yaL a-tcon-des-ne xō-sūw-we hai-ya-hit-djit hai 8  
boat going And she thought, "Let me And then that  
along. kill him."

me-ist miL teō-xon-niL-xûts kis-sea-qōt† eñ xō-teiñ tce-niñ-  
pestle with she threw after him. A kiseaqōt it for him she had  
was

an hai dje-lō me miL hai-ya-hit-djit xō-kût nō-niñ-an 10  
taken that djelō in from. And then on him she had  
out put it.

hai-yaL hai kis-sea-qōt mil-lai-ye teit-dū-wiL-waL-ei hai-ya-  
And that kiseaqōt its end she knocked off. And

miL a-tiñ-ka-ûn-te-ne-en tes-deL-ei tō-min-nei-kī-yauw-ne-en 12  
every kind used to be flew away, waterbirds used to be.

hai miL teō-xon-niL-xûts eñ xa te na-dū-wiñ-a xat te na-  
That with she threw at him it there in stood up. Yet in it  
is the water the water

da-a ded hai-yaL ya-teL-kait kût dik-gyûñ yī-nûk nin-nis-an- 14  
stands now. And they went on. Here south the world's

nōñ-a-teiñ ya-niL-kait-dei hai-yaL kût xō-wûñ da-teō-xō-diL-  
end they got there. And from her she took him

ten-nei yī-nûk nin-nis-an-nōñ-a-teiñ ded tsis-da-yei 16  
away. South the world the end now he lives.

\*It is said the ocean can be seen from this mountain which is opposite Orleans.

† Compare Life and Culture of Hupa, p. 84 and Pl. 7.

## TRANSLATION.

Yinûkatsisdai.—*He-lives-South.*

At Orleans Bar there lived a maiden. She always brought wood for her fire in the morning before breakfast. The rest of the day she used to spend making baskets. One morning when she was after wood she heard a baby rolling about in a hollow tree. Without stopping to gather the wood for which she had come, she took the baby and carried it home. There she cared for it as if it were her own. When the umbilical cord fell off she considered where she should put it. She decided to throw it into the river. Soon the boy was large enough to run about. She made a bow for him and put up a mark in the house for him to shoot at. She did not go for wood as she had formerly done. She kept the door shut and never allowed the boy to go out for fear she should lose him. Whenever she was obliged to go out she closed the door with great care. After a time he became a good-sized boy.

At a village below Orleans there lived another maiden, who noticed that her neighbor did not go out as she had been in the habit of doing and suspected there must be some cause for it. One day when the foster mother was gone after wood this girl came and sat down by the house to watch. Soon she saw a straw fall and stick up in the ground like an arrow. Watching carefully she saw another one come out of the smoke-hole. Running up on the roof of the house she looked in. She was surprised to see a boy inside. She opened the door, picked him up, and ran away with him. When she got back to her own house she took a little canoe out of the house, put water in it, and stretched it until it became a full-sized canoe. She also took from the house a small storage basket which contained her treasures. Placing the boy in the stern of the boat she started down the river. They went on down past Weitchpec until they came to the mouth of the Klamath.



When the foster mother came back she saw that the door was not just as she had left it. She went in and found the boy was gone. She looked for him everywhere but could not even find his tracks. She searched for him in the neighboring mountains in vain. "Somebody has taken him away from me," she thought. Taking her stone pestle with her she climbed the mountain on the south side of the river. From its top she saw with surprise a boat going along on the ocean toward the south. "I am going to kill him," she thought, and threw the pestle at him with all her might. The girl had taken a head-dress from the storage basket and put it on the boy. The pestle just hit the end of this and knocked the feathers off. These feathers flew away as gulls and other sea-birds. The pestle stuck up in the water and stands there yet. They went on to the end of the world at the south where they are still living.

## V.

Naxkekōsnadūwûl.\*—*Two-neck.*

- min-ne-lōts      tsis-dai      hai-yaL-ûñ      es-tein-nauw      xōL-me-  
Owl      lived there.      And      swimming deer      with he
- 2 im-mōw      kit-tē-tûk      da-ya-na-wiñ-ai      hai-yaL-ûñ      na-na-kit-  
used to      horns      sitting.      And      he made  
land      between
- dē-lōs      miL      nax-ke-kōs-na-dū-wûl      teit-te-in-nauw      hai-yaL-ûñ  
ready      then      Two-neck      used to come along.      And  
the pack
- 4 xoñ      ye      ya-ke-wūw-hwei      hai-yaL-ûñ      min-nē-djō-xō-miL      xon-  
he      instead      used to carry      And      after a time  
it away.
- teL-tau      tein-niñ-yai      hai-yaL-ûñ      a-den-ne      da-xwed-ûñ      kiL-La-  
Coyote      came along      and      said,      "Why      venison
- 6 xûñ      dō-xō-len      hai-yaL-ûñ      a-den-ne      dī-hwō-ōw-ûñ      nō-wûñ  
all gone?"      And      he said,      "Something      from us
- da-yit-de-wūw-hwei      hai-yaL-ûñ      a-den-ne      hwe      se-seL-win-te  
always carries it off."      And      he said      "I,      I will kill it."
- 8 hai-yaL-ûñ      a-den-ne      xa      dōñ      hai-yaL-ûñ      kûť      yis-xûñ-hit      xōL-  
And      he said, "All right."      And      next morning      with
- men-ne-men      xon-teL-tau      eñ      kûť      tein-nes-dai      kit-ta-diñ      miñ-xō  
him he landed.      Coyote      was sitting      in the      for him  
brush
- 10 an-na-xō-wil-lau      hai-yaL-ûñ      kûť      na-na-kit-dē-lōs      miL      tein-  
ready for a fight.      And      he had fixed      then  
the load
- niñ-yai      nax-ke-kōs-na-dū-wûl      xon-teL-tau      ya-wiñ-a      kit-ta-diñ  
came      Two-neck.      Coyote      sitting      in the brush
- 12 da-xwed-dik-kya-ûñ-te      hai      tee-niñ-ya-te-ne-en      xon-teL-tau  
(saw) how he looked.      That      was going to      Coyote,  
come out
- dō-he-tee-niñ-yai      hai-yaL-ûñ      kûť      nax-ke-kōs-na-dū-wûl      a-den-  
he did not come out.      And      Two-neck      said,
- 14 ne      xa      hwik-kûť-teiñ      kiL-tewit      hai-yaL-ûñ      kûť      xō-kûť-teiñ  
"Come,      on me      push it."      And      on him

\*Told at Hupa, June 1902, by Oscar Brown.

- ke-niL-tewit miL nin-teiñ me-na-niL-tewit kût xoñ xon-teL-  
 he had then toward he pushed it back. He Coyote  
 pushed it the ground
- tau a-den-ne xa-a-xō-le-ne hai-yaL-ûñ nax-ke-kōs-na-dū-wûl 2  
 said he should do And Two-neck  
 that.
- a-den-ne da-xwed-ûñ ûl-lau hai-yaL-ûñ min-ne-lōts a-den-ne  
 said, "What are you And Owl said,  
 doing?"
- da-xwed-diñ na-auw-tiñ hai-yaL-ûñ kût hai ya-kiñ-wen-ne 4  
 "What am I doing?" And he had  
 carried it off
- miL min-ne-lōts tcin-niñ-yai hai xon-teL-tau ya-wiñ-a-ne-  
 then Owl came to the Coyote had been sitting
- en-diñ dō-ûñ-kya tce-xō-len-ne hai-yaL-ûñ xon-ta-teiñ xa-na- 6  
 place. He saw he was gone. And to the house he went
- is-dī-yai xon-teL-tau ûñ-kya xoñ min-na-na-kit-del-kai hai-  
 back up. Coyote (Owl) saw fire sitting with one leg  
 each side.
- yaL-ûñ min-ne-lōts a-den-ne niñ hwûn-ne-siñ ûn-niL-den-ne 8  
 And Owl said, "You, don't you I told you,  
 remember,
- me-tsa-ûn-tecō-xō-sin hai-yaL-ûñ xon-teL-tau a-den-ne yis-  
 he is a terrible fellow?" And Coyote said,
- xûn-de xō-se-seL-win-te hai-yaL-ûñ kût yis-xûñ-hit xōL 10  
 "Tomorrow I will kill him." And next morning with  
 him
- min-ne-lōts es-tein-nauw men-ne-men hai-yaL-ûñ kût na-na-  
 Owl a deer landed. And he had
- kit-dē-lōs miL kût nax-ke-kōs-na-dū-wûl tce-niñ-yai xon-teL- 12  
 made the then Two-neck came out. Coyote  
 load
- tau eñ kût ya-wiñ-a miñ-xō-an-na-xō-wil-lau hai-yaL-ûñ kût  
 was sitting for him ready to fight. And
- nax-ke-kōs-na-dū-wûl a-den-ne xa hwik-kût-teiñ kiL-tewit 14  
 Two-neck said, "Come, on me push it."
- hai-yaL-ûñ kût min-ne-lōts kût xō-kût-teiñ ke-niL-tewit miL  
 And Owl on him lifted it up then
- nin-teiñ me-na-niL-tewit hai-yaL-ûñ xon-teL-tau kût tce-teil- 16  
 toward pushed it back and Coyote jumped  
 the ground
- tōn hai-yaL-ûñ La-ai-ûx na-neL-waL hai xō-kōs-na-Lûk-  
 out. And really he struck the place where his
- kyûw-diñ La-ai-ûx xō-kōs-ne-en yal-tōn-ei hai-yaL-ûñ xa-de-dûñ 18  
 neck was Really his neck used jumped off. Then immediately  
 crotched. to be

- Le-na-kil-dū-hwōt hai-yaL-ûñ a-tin-diñ xō na-niL-kis dō-he-  
it grew back on. Then all over in he cut him. He did  
vain
- 2 teit-teit Lō-tse mûx-xa da-teit-dū-wil-Lat hai-yaL-ûñ hai miL  
not die. A sedge after he ran, and it with  
ya-xōs-meL hai-yaL-ûñ a-tin-diñ nai-deL-dō hai-ya-hit-djit  
he whipped Then every place he cut him. And then  
him.
- 4 teit-teit-dei hai-ya-hit-djit-ûñ ya-ya-kiñ-en hai-yaL-ûñ xon-ta-  
he died. And then they packed up and home  
diñ xa-ya-kis-wen hit-djit ya kyū-wiñ-yan hai-yaL xon-teL-tau  
they carried it. Then they ate. And Coyote
- 6 a-den-ne ke yit-de-tein na-hwa hai-yaL-ûñ min-ne-lōts a-den-  
said, "Well down I will And Owl said,  
walk.  
ne xa hai-yaL-ûñ kût teit-tes-yai teûk-qal yī-de yeū ûñ-kya  
"All And he went walking down In the he saw  
right." river. distance
- 8 yī-dā-teiñ teûk-qal-le tsûm-mes-Lōn hai-yaL-ûñ hai-ya xot-de-  
from down walking along a woman. And there he met  
river  
is-yai kya Lûk-kai hwa-ne xo-teiñ-na-sil-lai hai-yaL-ûñ xon-  
her. Dress white all she was dressed in. And
- 10 teL-tau tein-neL-en hai xoik-kya sai-kit-diñ-ûñ-kya kyûk-ka  
Coyote looked. That her dress he saw with surprise deer-fat  
hai xoik-kya hai-yaL-ûñ hai-ya tce-xō-seL-wen hai xoik-kya  
her dress. And there he killed her her dress
- 12 wûñ hai-ya-hit-djit-ûñ hai-ya kyū-wiñ-yan ded-dit-de kiL-La-  
for. And then there he ate it. He found out deer  
xûn kyûk-ka hai xoik-kya wil-tewen ded-dit-de tewal hai  
fat her dress was made of. He found frog the  
out one
- 14 teûk-qal hai-yaL-ûñ yit-de teit-tes-yai teûk-qal-lit ded ûñ-kya  
walking. And down he went as he walked there he saw  
xon-ta sa-an-ne hai-yaL-ûñ hai-ya tein-niñ-yai sai-kit-diñ-  
house standing. And there he came. He saw with
- 16 ûñ-kya xe-xaix\* dûn-Lûñ-hwō sit-da hai-yaL-ûñ xon-teL-tau  
surprise boys several sitting. And Coyote  
a-den-ne dai-dōx xō-lûñ-sa-win-den-ne hai-yaL-ûñ a-ya-dū-  
said, "Where are all gone?" And they
- 18 wen-ne xû-Le-dûñ yī-nûk teit-tes-yai hai kyū-wiñ-xoi-yan  
said, "This morning up went that old man.

\*A plural.

- hai-yaL-ûñ dō-ûñ-kya na-in-dī-ya-yei yū-diñ-hit xō-ka teit-  
 And he has not come back yet. Finally after she  
 him
- tes-yai hai-yaL-ûñ a-yai-xōL-dū-wen-ne dōñ nit-de-sin-nauw-ûñ 2  
 went. And they said, "Didn't you meet her?"
- hai-yaL-ûñ xon-teL-tau a-den-ne dau hai-yaL-ûñ yai-xōs-tewūw  
 And Coyote said, "No." And they smelled  
 of him.
- hai-yaL-ûñ a-yai-xōL-dū-wen-ne niñ ye aL-tewiñ hai xoik-kyōñ 4  
 And they said, "You smell her odor."
- hai-yaL-ûñ La-ai-ūx xō-kūt da-xoñ-an hai-ya kiL-dje-xan-yai  
 And really on him they jumped. There they fought.
- hai-yaL-ûñ xō de-de-im-mil ta-na-xō-auw yū-diñ-hit-ûñ teit-te- 6  
 Then in he pushed them They jumped Finally he was  
 vain in the fire. out.
- teit hai-yaL-ûñ a-yai-dū-wen-ne ne-he-eñ dō-xō-liñ nō-siL-we  
 worn And they said, "Us you can't kill."  
 out.
- ne-he-eñ nō-kyūñ-sa-an yeū min-sit-da kyū-wit-tewōk-kai hai- 8  
 "Our hearts way up smoke hole are strung on a line."
- yaL-ûñ xon-teL-tau ya-wil-tōñ hai-ya-teiñ mūx-xa hai-ya  
 Then Coyote jumped up there after their
- mik-kyūñ-sa-an hai-yaL-ûñ de-dū-wim-meL hai-ya mik-kyūñ- 10  
 hearts. And he threw in the fire their hearts.
- sa-an hai-ya-hit-djit yat-mil-lei hai-ya-djit-ûñ hai-ya xon-teL-  
 And then they fell back. And then there Coyote
- tau kyū-wiñ-yan La-ai-ūx xō-lūñ-sa-an-ne kiL-La-xūñ hai- 12  
 ate. Really there was much venison.
- yaL-ûñ hai-ya teū-wiñ-da tein-neL-yan a-tiñ hai kiL-La-xūñ  
 And there he stayed. He ate up all that venison.
- hai-yaL-ûñ na-tes-dī-yai nai-yī-nūk min-ne-lōts xō-teiñ xwa- 14  
 And he went home back up Owl toward, for  
 xūñ Le-dū-wil-lū hai-yaL-ûñ na-in-dī-yai hai min-ne-lōts  
 whom he had killed And he got where Owl  
 several.
- tsis-da-diñ sai-kit-diñ-ûñ-kya xon-ta mūk-kūt xa-na-kyū-xōl- 16  
 lived. He saw with surprise house on top grown over with
- da-a xon-ta ye-na-wit-yai hai-yaL-ûñ ya-na-wes-a hai-yaL-ûñ  
 grass. House he went in. And he sat there. And
- ûñ-kya miñ-kiñ-ūx na-ka-xūs-din-na-tsū hai-yaL-ûñ xon-teL- 18  
 he heard back of the someone moving. And Coyote  
 house
- tau a-den-ne xa-ûl-le hai-yaL-ûñ xon-teL-tau teit-te-en hai  
 said, "Do that." And Coyote looked

nō-nau-tse-teiñ hai-yaL-ûñ yū-diñ-hit xon-teL-tau tce-niñ-yai  
toward the doorway. And finally Coyote went out.

- 2 xō min-dai-ûk teit-te-te-en dûñ-hwe-e ûñ-kya dō-na-wa hai-  
In outside he looked Nobody he saw going about.  
vain around.

yaL-ûñ teit-teñ-en dje-na-teiñ ye-ū ûñ-kya kik-kin-ne kai-  
And he looked up. In the he saw a dead tree. Along  
distance

- 4 yī-dûk ke-wel-le min-ne-lōts hai-yaL-ûñ mil-lai xa-kis-wen  
up was carrying Owl. And on top he had  
carried it

hit-djit hai-ya kil-La-xûn kyū-wil-medj xō-teiñ ya-auw-hwei  
then there venison he boiled. Toward he held it out  
him

- 6 miL a-ya-xōL-teit-den-ne\* djō xon-teL-tau ded kiñ-yûñ xon-  
then they said, "Take it, Coyote, this eat,

teL-tau hai-yaL xon-teL-tau xō a-den-ne na-na-diL yū-diñ-  
Coyote." And Coyote in vain said, "Come Finally  
down."

- 8 hit xō ya-xoñ-its dō-he-ya-xō-tein-te-e-a-xûs xō hai kik-  
in vain he shot. It did not to them reach. In that dry  
vain

kin-ne mik-kin-diñ Le-na-il-lūw dō-he-te-il-lit hai-yaL min-ne-  
tree its base he tried to It would not And Owls  
set on fire. burn.

- 10 lōts a-ya-den-ne djō ded xon-teL-tau kiñ-yûñ Lax-ya-xon-  
said, "Take this, Coyote, eat it." They fooled  
nō-au yū-diñ-hit-ûñ xon-teL-tau a-den-ne min-ne-lōts La-xō-  
him. Finally Coyote said, "Owls just that

- 12 kya na-dil-le-ne tea-da-kûñ dō-ne-hwōñ-<sup>ûx</sup> a-hwō-la hai-yaL-ûñ  
way you may Too badly you have And  
become. treated me."

kût min-ne-lōts na-ya-is-dil-le-nei de-dit-de xon-teL-tau La  
Owls they became. The truth Coyote one  
was

- 14 me-nûn-dī-yai na-waux hai a-tcon-des-ne La eñ xwel-weL  
year stayed that he thought one night he had  
stayed.

win-ted eñ dō-na-ya-xōL-tsit.  
Therefore they did not know him.

hai-ya nōn-dik  
Here is the end.

\*The change in number brings Mrs. Owl into the story.



## TRANSLATION.

Naxkekōsnadūwûl.—*Two-Neck*.

Owl used to kill deer by driving them into the river and then sitting between their horns until they landed. When he had the meat dressed and packed up ready to carry home, Two-neck used to come along and carry it off for himself. One day Coyote came to Owl's house and said, "Why have you no venison?" "Something always takes it away from us," said Owl. "I will kill him," said Coyote.

The next morning when Owl landed with his deer, Coyote was sitting in the brush ready to fight. As soon as the load was ready Two-neck came along as usual. Coyote, from his place in the brush, saw what sort he was and decided not to come out. Then Two-neck said, "Come lift the load onto my back." As Owl was lifting it up he suddenly pushed it back toward the ground. "What are you doing?" said Two-neck. "Well, what am I doing?" said Owl.\* When Two-neck had carried it off, Owl came to the place where Coyote had been lying in wait. He was not there. When Owl got back to his house he found Coyote sitting with his legs stretched each side of the fire. "Don't you remember? I told you he was a terrible fellow," said Owl. "Well, I will kill him to-morrow," said Coyote. The following morning Owl brought another deer to land. When the load was ready, Two-neck came along. Coyote was watching ready to fight. "Come lift the load on my back," said Two-neck. As Owl was lifting it up he jerked it back. Coyote jumped out and struck the monster where his neck was crotched. The heads fell off but jumped back again. Coyote slashed him all over with his knife but could not kill him. Then he ran to the river and got a sedge and whipped him with that. Two-neck, cut everywhere, died.

Owl and Coyote carried the meat home. When they had eaten, Coyote said, "Well, I am going to walk down the river a way." "Very well," said Owl. As Coyote was walking along he saw a woman coming towards him. When he met her he saw she was

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\* Owl pretends he is absent minded.

dressed all in white. On looking closer he was surprised to see that her dress was of deer fat. He killed her on the spot for the sake of her dress which he ate. The woman was Frog. Coyote walked on till he came to a house, which he entered. Several boys were sitting there. "Where are they all gone?" asked Coyote. "This morning the old man went up the valley and has not come back yet. After awhile the old woman went after him. Didn't you meet her?" they said. "No," said Coyote. Then they came up to him and smelled of him. "You have her odor about you," they said. Then they attacked him and there was a fight. Over and over again he pushed them into the fire only to see them jump out again. When he was nearly dead with the exertion, they said, "You can't kill us, our hearts hang in a row there in the smoke-hole." Then Coyote jumped up, got their hearts, and threw them in the fire. The boys fell back dead. A great quantity of venison was stored in the house and Coyote stayed until he had eaten it all. Then he went back to see Owl for whom he had killed so many.

When he got to the house he was surprised to see grass growing all over the roof. He went in and sat down. After a little he heard a noise outside. "That is right," said Coyote, looking toward the door through which he fancied someone was about to come in. Finally he went out and looked around. No one was to be seen. Then looking up toward the hillside he saw a dead tree. Owl was climbing up this tree carrying something with him. When he got up with it, his wife began to boil some venison. Holding out a piece Owl said, "Take it, Coyote, eat it." "Come down," said Coyote, but they would not. Then Coyote tried to shoot them, but he could not hit them. After that he tried to burn the tree by building a fire at its base, but the fire would not burn. All the time the Owls kept saying, "Here, Coyote, take this, eat it." They were only fooling him. Finally Coyote said, "Owls you may become since you have treated me so badly." Then they turned into Owls. It happened this way: Coyote thought he had been away only one night but he had really stayed away a whole year.\* The Owls did not recognize him as their benefactor.

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\* Compare p. 149.

## VI.

Liteūwdiñ yadeLtse.\*—*At Sand-place They Lived.*

- ya-deL-tse Lit-teūw-diñ tak-kûn iL-de hai-ya xō-ta xōtce  
They were Sand-place three sisters. Their father very  
living
- tsis-dī-yan hai-yaL-ûñ min-nē-djō-xō-miL nan-deL hai-yaL-ûñ 2  
was old. And after a time it snowed and then
- xō-wiñ-kûts hai-yaL-ûñ a-ya-den-ne yō kyū-wiñ-xoi-yan min-  
it was cold. And they said, "The old man in
- ta-yī-dûk xoñ meū tcin-nō-te hai-yaL-ûñ Lū-wûn-niñ a-den-ne 4  
the hall fire beside he might And one said,  
lie."
- dau kyō-dil-len hai-yaL-ûñ hai na-nin a-ya-den-ne xō-tciñ  
"No, he might be And the second said, "For him  
cold."
- dōñ Le-nai-yûn-dil-la-te† hai-yaL-ûñ kût xa a-den-ne hai-yaL- 6  
we will keep a fire And "All right," she said. And  
burning."
- ûñ kût min-ta-yī-dûk nō-ya-xon-niL-ten hai-yaL-ûñ ya-nes-tete  
in the hall they left him. And they went to  
bed.
- hai-yaL-ûñ xū-Le-dûñ Lū-wûñ tee-niñ-yai sai-kit-diñ-ûñ-kya 8  
And in the one of went out. She was surprised  
morning them to see
- tsel-liñ tee-in-diL-ûx hai-yaL-ûñ ye-na-wil-Lat xon-ta me-tciñ  
blood outside the door. And she ran in the house inside.
- hai-yaL-ûñ a-den-ne mit-dai-ûk tsel-liñ hwa-ne hai-yaL-ûñ 10  
And she said, "Outside blood nothing And  
but."
- in-na-xōs-an min-ta-yī-dûk ye-xoñ-ûñ-hit ûñ-kya dō-tce-xō-  
they jumped up, hall when they ran in. They he was  
saw
- le-nei hai-yaL-ûñ ya-win-tewū hai-yaL-ûñ hai tciñ-kya-ō-we 12  
gone. And they cried. And the largest
- a-den-ne dō-wit-tewū-we-he hai-yaL-ûñ xōt-dete aL-tcit-den-ne  
said, "Don't cry." And her sister she told,

\*Told at Hupa, June 1901, by Oscar Brown.

†A plural form, rather unusual. The dual, Le-nûn-dil-la-te, is more frequent.

- xōtc a-na-dil-le hai-yaL-ûñ kût xōtc a-an-na-ya-dil-lau hai-yaL  
 "Good fix your- And good they fixed them- And  
 self."
- 2 hai tsit-tsē-ye a-ya-xōL-teit-den-ne niñ eñ sin-dañ hai-yaL-ûñ  
 the youngest they told, "You stay." And  
 kût na-ya-xō-teL-xa tō-teiñ xot-da-na-ya-xōL-xa hai-ya-hit-  
 they tracked him. Toward down they tracked him. And  
 the river
- 4 djit-ûñ yī-man na-na-ya-xon-niL-xa-ei hai-ya-hit-djit-ûñ yī-  
 then the other they found his tracks. And then  
 side  
 man-ne-yī-dûk ye-xō-lan ya-xō-wiL-xaiL min-ne-djō-xō-miL  
 across and up they saw; going along they After a time  
 to the east tracked him.
- 6 ûñ-kya kis-tseL-tse hai-yaL a-xōL-teit-den-ne xa xō-liete  
 they heard pounding. And she told her, "Come, hurry,  
 de-xō-tse-xûn-diñ ya-wit-dil-lit ûñ-kya Lit tce-nauw nil-lin-ne  
 he is close by." As they were they smoke coming by the creek  
 going along saw out
- 8 yit-da-teiñ hai-yaL hai-ya ya-wit-dil-lit ûñ-kya nes-kiñ me-  
 down. And there as they were they saw Douglas at  
 going along spruce  
 kin-diñ Le-na-wil-la hai-yaL-ûñ hai-ya ya-nin-deL ûñ-kya  
 its butt a fire was. And there they went. They saw
- 10 hai-ya xûL wûn-na-is-ya-xō-lûñ nûn-dil mit-ta-diñ hai-yaL  
 there load he had fixed snow in. And  
 na-a-ya-dis-tsel hai-ya ûñ-kya tsel-liñ na-ya-dû-wil-waL-ei  
 they warmed There they saw blood scattered about.  
 themselves.
- 12 hai-yaL-ûñ hai teiñ-kya-ō-we a-den-ne xa wiñ-yaL ded-dōx-  
 And the largest said, "Well come on. He is  
 xōx-xōw xûn-diñ hai-yaL-ûñ kût teit-des-deL teū-wit-dil-lit  
 around here close by." And they went. As they were  
 going along
- 14 ûñ-kya kī-ye Lit tce-nauw hai-yaL-ûñ xōt-dete aL-teit-den-ne  
 they saw again smoke coming And her other she told,  
 out. sister  
 dō-nil-git-he-ne hai-yaL-ûñ xōts-tsin-ne-wan teit-tes-deL hai-  
 "Don't be afraid." And carefully they went.
- 16 yaL-ûñ kût xon-ta me-xûn-diñ ya-nin-deL-hit ûñ-kya teit-  
 And house close to when they came they heard  
 dil-wauw-tsū hai-yaL-ûñ hai teiñ-kya-ō-we a-den-ne na-nin-tse  
 talking. And the oldest said, "Two I hear."
- 18 hai-yaL-ûñ xōt-dete aL-teit-den-ne dō-nit-dje-tel-tsit-ne Liñ  
 And her sister she told, "Don't get excited." Dog-  
 skin

- te ûñ-kya na-nũ-wil-xût hai-yaL-ûñ hai teiñ-kya-ō-we  
 blank- they hanging for door. And the oldest  
 et saw
- a-den-ne ke xon-ta me-teiñ te-sũw-iñ hai-yaL-ûñ ûñ-kya 2  
 said, "Well house into I am going And she  
 to look." heard
- kyũ-wiñ-xoi-yan a-den-tsũ yañ-a ke-tse dō-de-dũ-wit-tũñ hai-  
 the old man she heard "Why do penis, why don't you cook?"  
 say, you sit  
 there;
- yaL-ûñ a-ya-teon-des-ne na-nin-tse hai-yaL-ûñ hai teiñ-kya 4  
 And they thought, two they And the largest  
 heard.
- ō-we nō-na-wit-tse-diñ tein-niñ-ya-hit xoñ-ta me-teiñ tee-  
 the doorway when she went to house into when
- teñ-iñ-hit ûñ-kya kyũ-wiñ-xoi-yan na-teiL-tsiL Lũ-wũn-niñ 6  
 she looked she saw the old man moving as he alone  
 sat
- ke-teiL-na ke-kai xoi-ũ sũx-xũñ hai-yaL-ûñ La-ai-ũx hai  
 cooking, thigh in front lying And really the  
 of him in basket.
- teiñ-kya-ō-we xon-ta ye-teũ-wil-Lat hai-yaL-ûñ hai kyũ-wiñ- 8  
 largest house ran in. And the old
- xoi-yan in-na-teis-Lat hai-yaL teũw-La teon-des-ne miL na-  
 man jumped up and "Let me he thought then she  
 run out,"
- niL-kis xoi-ye-kil-xût-de-ka hai-yaL-ûñ hai Lũ-wũn kũñ 10  
 struck him in his throat. And the other one too
- ye-teũ-wil-Lat hai-ya-hit-djit-ûñ kiL-dje-xan-yai hai-yaL-ûñ  
 ran in. And then there was a fight. And
- ya-xō-sel-wen hai-ya-hit-djit-ûñ Le-na-ya-kyũ-wil-lau hai-ya 12  
 they killed him. And then they gathered up their
- xō-ta mit-tsin-ne dañ xōw tein-neL-yan hai-yaL-ûñ a-tiñ  
 father his bones. Already it he had eaten him. And all  
 seems
- dī-hwō-ne-en xō-wũñ da-ya-dũ-wiñ-an dī-hwō tsel-ne-wan- 14  
 whatever used from him they took away, some red obsidians,  
 to be
- ne-en tsit-dũk-na-we-ne-en Lōk-yit-dit-a-til-le-ne-en dī-hwō  
 fisherskin quivers, otterskins, some
- mit-date-ne-en na-dī-yau-ne-en a-tiñ-ka-ũn-te hai teiL-an min- 16  
 shells, dentalia everything that he had
- Lan-ne hai-yaL-ûñ xũL ya-is-tewen hai-ya-hit-djit-ûñ ya-na-  
 every- And load they made up. And then they  
 thing.

- ya-kiñ-en Lū-wûñ hai xō-ta-ne-en ya-na-wiñ-en na-ya-wit-dil  
 carried it One of the father used carried. They went along.  
 away. them to be
- 2 hai-yaL tō-diñ tee-na-nin-deL yī-man na-na-ya-nin-deL xon-  
 And to the they came down. The other they arrived.  
 side
- ta-diñ na-ya-in-deL hai-ya-hit-djit-ûñ yis-xûñ-hit xōtc hai-  
 House they came back And then next morning good their  
 to.
- 4 ya xō-ta a-ya-teil-lau hit-djit ya-xō-win-tewai hai-ya-hit-djit  
 father they fixed. Then they buried him. And then  
 ûñ na-ya-del-tse  
 they lived as before.

hai-ya nōn-dik  
 Here is the end.

## TRANSLATION.

Litcūwdiñ yadelTse.—*At Sand-place They Lived.*

Three sisters were living at Sand-place. Their father was very old. Once it turned very cold and snowed. "The old man might sleep in the wood-room near the fire," suggested one of the daughters. "No, he might be cold there," said another. "Well then," the other said, "we will keep a fire burning for him in the wood-room." To this the others agreed so they left him there and went to bed. When one of the girls went out in the morning she was surprised to see blood by the door. Running in again she called to the others, "There is nothing but blood outside." Jumping up they looked in the wood-room. He was not there. Then they began to cry. "Don't cry," said the oldest, "dress yourselves."

Telling the youngest to stay at home the two older sisters followed the tracks to the river. On the other side of the river they found tracks where someone had gone toward the east. After a time they heard someone pounding. "Come, hurry up, he is close by," said one of them. As they were going along they saw smoke down by the creek. They found a fire burning there at the butt of a spruce. It was plain



from the marks on the snow that he had arranged his load there. Blood was scattered all about. When they had warmed themselves the oldest sister said, "Come, let us go on. He is close by." After a time they saw smoke again. "Don't be afraid" said the oldest sister. They went on cautiously until they came to the house. They heard someone talking inside. "There must be two of them; don't get excited," said the oldest sister. A dog skin blanket was hanging there over the door. "I am going to look in," she said. An old man was saying, "Why do you sit there, why don't you cook a piece?" "There must be two of them," she thought. When she went through the outer door and looked in, she saw an old man sitting alone before the fire by which a human thigh was cooking. Then she ran in. The old man jumped up and tried to run out but she struck him in the throat with a knife. The other sister came in and they fought with him, and killed him. They found there the bones of their father whom he had already eaten. They took away all the red obsidians, fisher-skin quivers, otter-skins, dentalia and everything else of value they found. One of the sisters carried the remains of their father. They came back along the way they had gone, crossing the river to their home. The next morning they prepared their father's remains and buried them. The sisters continued to live there as before.

## VII.

Xonsadiñ Kûnteūwiltewil.\*—*Xonsadiñ Young Man.*

- |  |            |                   |           |                   |  |
|--|------------|-------------------|-----------|-------------------|--|
|  | xon-sa-diñ | kûn-teū-wil-tewil | mis-kût   | kûn-teū-wil-tewil |  |
|  | Xonsadiñ   | young man         | to Miskût | young man         |  |
- 2 a-den-ne xon-ta na-seL-te mis-kût kûn-teū-wil-tewil a-xōL-  
 said, "Houses let us Miskût young man always  
 go to."
- tein-ne xa teit-den-ne niL-tûk-a-lai Le-neL-te yis-xûn-de  
 said it. "Very he said. "Niltûkalai let us meet tomorrow  
 well,"
- 4 xû-Le-dûñ hai-yaL yis-xûñ-hit kût teit-tes-yai mis-kût miL  
 morning." And next morning he went Miskût from.  
 niL-tûk-a-lai xa-is-yai tin tein-neL-en dō-tin-nauw-xō-lûñ hai-  
 To Niltûkalai he came The he looked at. He had not gone along.  
 up. trail
- 6 ya-miL kit-ta-diñ tein-nes-dai sa-a ya-wiñ-a-hit yeū yī-sin-  
 And in the brush he sat down. A long when he way up  
 time had sat down
- tein yei kiL-na-dil wil-dal-lei tin yī-sin-teiñ La-ai-ūx kes-  
 the he a wolf coming trail up. Really he  
 hill saw along
- 8 Lat-dei hai-yō kyū-wante kis-xan dō-win-sa-ai-miL xon-niñ  
 climbed that stump standing It was not long his face  
 up he saw there.
- tee-na-niL-kait-dei hai ûñ-kya hai teit-tes-deL-te hai-yaL na-  
 he poked out. That he saw the he was to And he  
 one travel with.
- 10 na-wit-yai dī-hwō-ōw xō-dje-diñ teū-wa-al-lei yī-sin-tein La-ai-ūx  
 came down. Some- in front of he carried along up. At once  
 thing himself
- hai-yaL xō-kai teit-tes-yai yeū hai-ya ûñ-kya ya-wiñ-a  
 then after him he went there where he saw him sitting.
- 12 hai-yaL a-den-ne da-ûñ-diñ yauw-hwai hai-yaL mis-kût kûn-  
 And he said, "A long I have been And Miskût  
 time sitting here."
- teū-wil-tewil a-den-ne hwe niñ na-tse nei-yai xwed-ûn nū-  
 young man said, "I you ahead of came. How you

\* Told at Hupa, July 1901, by Mary Marshall.

wil-la-ne-en hai ke-siñ-qōtc-ei hai-yaL a-den-ne dō-a-dū-win-  
were fixed up when you climbed up And he said, "Don't say  
the tree."

ne-he hai miL xon-ta na-seL-te hai-ya-miL tcit-tes-deL min- 2  
that. That with house we will And they went on. After  
visit."

nē-djō-xō-miL a-xōL-teit-den-ne ke a-dit-teiñ nûl-lūw hai-ya-  
a while he said to him, "Come on put it." And  
yourself

miL xō-teiñ nō-nil-lai hai-yaL xō wûn-na-is-ya dō-he-xōL- 4  
on him he put it. And in vain he tried. He did not  
din-nū-wil-a hai-yaL tcit-tes-deL tee-wil-lin-teiñ hai-ya-miL  
know how. And they went on to mouth of And  
Redwood creek.

mī-ye xoi-yal-weL hai-yaL xû-Le a-den-ne xon-sa-diñ kûn- 6  
under they camped. And at night said Xonsadiñ

teū-wil-tewil ke sin-dañ ke hwe xon-ta na-hwa hai-yaL  
young man, "Come you let me house visit." And  
stay,

a-dit-teiñ nō-na-nil-lai xe-e-wiñ-qōtc-ei-tsū xō-Lûk-kai tes-yai 8  
on himself he put it. He heard him lope away. Dawn it came

miL nûn-dûk-qōtc-tsū hai-ya-miL a-den-ne La kyū-wiñ-ya-  
when he heard him And he said, "One man  
lope back.

in-yan\* neil-iñ hai-yaL yis-xûñ-hit tcit-tes-deL tee-wil-lin-diñ 10  
I looked And in the they went on. At the mouth  
at." morning of the creek

tee-nin-deL-hit kyū-wiñ-ya-in-yan da-xō-a-di-ya-xō-lan† hai-  
when they came out a man was dead they found out.

ya-miL La-ai-ūx ye-teū-wiñ-yai xon-ta La-xōn-ne-en na-des- 12  
And really he went in the house. So much he that he  
mourned

dûk-qōt hai-yaL a-ya-den-ne wil-dûñ eñ ne-hwûn-<sup>ûx</sup> a-in-  
rolled And they said, "Yesterday all right he  
around.

te-ne-en hai-ûñ xû-Le kyū-wiñ-ya-in-yan mûk-kût tee-niñ-yai 14  
was, then in the an Indian on him came out."  
night

hai-ya-miL xoi-de-ai dū-win-teat ya-den-ne hai-ya-miL nō-na-  
"And his head ached," they said. And they had

xon-tsū miL a-ya-den-ne nai-diL hai-yaL a-xōL-teit-den-ne 16  
finished then he said, "Let us go And she said to him,  
filling the home."  
grave

\* An expression which means to cast the "evil eye."

† "Some way he did" is the usual euphonistic form for he died.

- hai ûn-na-man dō-ne-hel-weL-te dau teit-den-ne dō-xō-liñ-  
 "That notwith-stand- you may stay." "No," he said, "I will not
- 2 hwil-wil La-ai-ūx na-dō-weL-din-tse hwe hwō-mal-yō da-xō-  
 stay over Really I am becoming my friend he  
 night. lonesome for
- a-dī-yau hai-ya-miL kût na-tes-deL yeū yi-dūk xoi-na-  
 died." And they started Way up they  
 back.
- 4 yal-weL wil-weL-miL a-den-ne ke na-na-hwa ke niñ na-  
 camped. After night he said, "Let me go back; come, you go  
 nñ-ya hai-yal a-den-ne ne-iūw-git-tse hai-yal hai-ye-he kût  
 back." And he said, "I feel afraid." And any how
- 6 xō-teiñ nō-na-nil-lai djō-kin-ne da-din-La dō-xōL-din-nū-wil-a  
 on him he put it. "Go ahead, run." He did not know how.
- hai-yal a-xōL-teit-den-ne deūk dōñ ûl-le-ne hai-yal xa-a-  
 And he told him, "This do it." And that  
 way
- 8 teil-lau hai-ya-hit-djit-ûñ kût teit-tes-yai hai-yal tsē-diñ  
 way he And then he started. And grave  
 showed him. place
- xon-niñ xa-wes-a hai-yal dje-wil-kil hai tsē na-dil-tcwûñ  
 his face he peeped And he tore away the fence. Eating  
 out.
- 10 xon-ta me tsū hai-yal dûn-Lûn-hwō hwa-ne na-na-wiñ-an miL  
 house in he And a few things only he had when  
 heard. taken down
- teū-wil-daL-tsū hai-ya-miL da-teit-dū-win-Lat is-dō nō-na-xon-  
 he heard him And he started to run. Nearly he caught  
 coming.
- 12 niL-tin-ne-en hai-ya-miL min-na-na-wil-lūw mit-de-na-kil-lai  
 up with him. And he thought about it. He touched it.
- hai-ya-miL La-ai-ūx ya-wûñ-xûts-sil-len na-in-dī-ya-yei hai  
 And really he nearly flew. He got back where
- 14 Lû-wûñ tsis-da-diñ hai-ya-miL a-den-ne teū-hwēL-kin-ne-en  
 the other was And he said, he nearly caught me.  
 one sitting.
- hai-ya-miL xoñ mit-diL-wa a-dit-teiñ nō-nil-lai hai-ya-hit-djit  
 And he in turn on himself put it. And then
- 16 xe-e-na-wil-Lat hai-yal xa-dit-dûñ na-il-diL-Lat a-tiñ-xō-ûñ-te  
 he ran back up. And soon he came Everything  
 running back.
- na-na-wiñ-ûñ-xō-lan hai-ya-miL yis-xûñ-hit na-tes-deL hai-  
 he had taken down. And next morning they started  
 back.

ya-miL a-den-ne hai xon-sa-diñ kûn-teñ-wil-tewil na-nin-ne  
 And said the Xonsadiñ young man, "Both of us  
 ne-hē-te miL xon-ta na-wit-dil-liL-te hai-yaL na-in-deL-ei.  
 we will With houses we will visit." And they got back.  
 own it. it

hai-ya nōn-dik  
 Here the end.

## TRANSLATION.

Xonsadiñ Kûntcūwiltewil.—*Xonsadiñ Young Man*.

A young man who was living at Xonsadiñ said to a young man living at Miskût, "Let us go visiting." "Very well," said the Miskût young man. "Tomorrow then we will meet at Niltûkalai," said the Xonsadiñ young man.

The next morning the Miskût young man climbed the hill to Niltûkalai and examined the trail. Seeing no tracks he said to himself, "He has not gone along yet." He sat down in the brush and waited. After a long time he saw a wolf coming up the trail. It came up, and climbed a hollow stump that was standing there. Soon it put its face out and looked about. The Miskût young man then saw it was the one with whom he was to travel. He saw him come down the stump holding something in front of himself. He went along the trail a little way past him and sat down to wait. "I have been here a long time," he told the Miskût young man when he came along. "No," said the Miskût young man, "I came ahead of you. How you were dressed when you climbed that tree!" "Don't say that," he said. "We will visit people with it."

After they had been travelling sometime the Xonsadiñ young man said, "Come, dress up in it."\* He put it on him but the Miskût young man could do nothing with it. He did not know how to use it. They went on to the mouth of Redwood creek and camped. When it was dark the Xonsadiñ young man said, "You stay here. I will go to the house." He dressed himself in the wolf skin and loped away. At dawn he came running

\* Probably it was a wolf skin.

back. "I looked at a man," he said. In the morning they went on. When they came to the village they were told that a man had died. The Xonsadiñ young man went into the house. He pretended to be so overcome with grief that he actually rolled about on the floor. "Yesterday he was all right," they said, "then in the middle of the night he suddenly came upon a man. He had a headache and died."

When they had finished the burial, the Xonsadiñ young man said, "Come, let us go home." "Even as it is, you may stay," they said. "No, I will not stay overnight, I am too lonesome for my dead friend," he said. They went back a way and camped. After dark the Xonsadiñ young man said, "I will go back,—no, you go back." "I am afraid," said the Miskût man. Nevertheless his friend put the wolf skin on him. "Now go on, run," he told him. He did not know how. Then his friend showed him. "Here do it this way." He went back. When he came to the grave he looked about. He heard them eating in the house. Then he tore away the fence which was about the grave and began to take down the things which were hung above it. He had only secured a few articles when he heard someone coming. He started to run but was nearly caught before he thought of the kitdōñxoi\* which he had. He touched that and then he nearly flew. When he came where his companion was sitting he said, "They nearly caught me."

Then the Xonsadiñ young man put on the wolf skin and ran back. Soon he came again. He had taken everything away from the grave. The next morning they went home. The Xonsadiñ young man said, "We will own it together; with it we will go visiting."

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\*Kitdōñxoi is the name given to the material thing of whatever kind from which the evil power is obtained. See *Life and Culture of the Hupa*, p. 64.



## VIII.

Datewindiñ Xonaïswe.\*—*Gooseberry-place Brush Dance.*

- da-tewin-diñ xon-na-is-we na-nin kel-tsan yeū min-tsit-da  
 Gooseberry- brush dance two maidens way roof  
 place up
- da-nō-nin-deL hai-yaL ye-kiL-taL na-nin xō-is-dai dō-ya-xōL- 2  
 they sat. And they began two men they did not  
 to dance,
- tsit hai-yaL xū-Le-ei-miL a-ya-den-ne xūn-nai tai-din-nūñ  
 know. And after midnight they said, "Friend, let us drink  
 water."
- xa teit-den-ne hai lū-wūñ hai-yaL teit-tes-deL tō-teiñ tū- 4  
 "All said one of them. And they went to the  
 right," river.
- wim-mā yī-nūk teit-tes-deL hai-yaL xō-is-dai na-nin nō-xō-  
 Along the south they went. And men two fell in  
 shore
- niñ-ūñ ūñ-kya hai-yaL yī-nūk ya-xō-tes-lai yeū nō-tañ-a-diñ 6  
 with they saw. And south they took Way at Nōtañadiñ  
 them up
- miL xō-niñ ya-is-loi nax-xūl-len miL hai-ya-miL nai yī-dūk  
 then their they two deer-skins with. And across up the  
 faces wrapped hill
- ye-ya-xō-lai yeū kī-yan-ne-ke† kai na-ya-xon-nil-lai-ei hai-yaL 8  
 they took Way Kīyaneke along they took them. And  
 them. up
- djie-tañ-a-diñ ya-xō-wil-lel-lei xas-lin-diñ kai ye-ya-xō-la-yei  
 Djietañadiñ they took them Xaslindiñ along they took  
 along. creek them.
- hai-yaL kūt a-dū-wūñ ya-teL-wis xoi-kya tsik-ke ya-te-mite 10  
 And for they were Their fringes they pulled  
 themselves afraid. dress off.
- nō-ya-te-meL Lel-diñ yī-man nai-ya-xon-nil-la-yei yis-sin-  
 They dropped Leldiñ across they took them. Southfork  
 them along. from
- tein-teiñ kai ye-ya-xō-lai ya-te-it-tewū xoi-yal-wil-lil hai-ta 12  
 creek along they took They cried along. They camped Those  
 them. along. places

\* Told at Hupa, July 1902, by Mary Marshall.

† The name of a creek.

- yin-neL-iñ ya-xoi-il-tewe hai tsel-ne-wan ya-wit-tewai hai-ta  
 to see they made them where red obsidians were buried. Those  
 places
- 2 kiL-La-xûn niL-sai ya-sil-lai min-nē-djō-xō-miL ya-nin-deL-ei  
 venison dry was placed. After a time they got there.
- Lan xon-ta sa-an tai-kyūw ta ya-sil-lai hai-yaL kūt teit-del-se  
 Many houses were Sweat- too were And they lived  
 there. houses there.
- 4 min-nē-djō-xō-miL ya-kyū-win-tsit kit-ta-ya-wiL-tsit hai-ya-  
 After a time they pounded They soaked the meal. And  
 acorns.
- miL tsûm-mes-Lōn xō-teiñ tee-ya-niñ-yai tō-diñ tsis-dī-yûñ-  
 a woman to them came at the She was  
 river.
- 6 xō-lan xō-teiñ ya-xûn-neūw din-nûñ-xûn-neūw-hwûk a-den-  
 old. To them she talked Hupa language way. She
- ne hwe kûn-na hwin-nū-wil-ten da-xûñ-hwō-dûñ wūw-tewiL-dûñ  
 said, "I too was brought long time ago, when I was  
 here growing.
- 8 hwin-mite-dje-ē-din hwe na-teL-kyō kūt eñ hai-yōx a-ya-in-  
 My children as I are so big. That is the way they always
- nū kin-na ta ya-deL-tse kūt wōL-din-tañ min-nē-djō-xō-miL  
 do. Yurok too live here. You will get After a time  
 women used to it."
- 10 mite-dje-ē-din ya-is-tewen kī-la-xûte nax xai hai-yaL xōL-  
 babies they had; boys both children. And they
- ya-xō-il-lik hai tsel-ne-wan hai wit-tewa-ta min-nē-djō-xō-  
 told them the red obsidians the they are After a  
 buried places.
- 12 miL-ûñ xōL-ya-xō-wil-lik hai da-xwed-dûk ya-xō-qōt ta hai-  
 time they told them how they stiek too.  
 them
- yaL kūt xōL-yai-din-ne-wiL-a kiL-La-xûn kin-niñ-yan-nei tee-  
 And they learned. Deer to feed
- 14 ke-ī-yauw hai-ya yī-man-teiñ ya-a-qōt hai-yaL ke-it-mil-lei  
 always there across. They always And they drop.  
 came out stuck them.
- hai-yaL a-ya-den-ne da-xwed-de-en na-ya-xōs-dûk-qōt-de hai-  
 And they said, "Why wouldn't if we stuck them?"  
 it work
- 16 yaL a-den-ne hai Lū-wûñ xa kūt nas-deL hai mite-dje-ē-din  
 And said one of "Very They those children.  
 them, well." began to  
 walk

- hai-yaL-ûn La wil-weL tai-kyūw ye-teū-win-deL hai kit-dōñ-  
 And one evening sweathouse went in those kitdōñ-  
 xoi\* hai-ya-hit-djit-ûn ya-xōs-qōt tai-kyūw me-tein hai-ya- 2  
 xoi. And then they stuck sweathouse inside. And  
 them
- hit-djit-ûn xō-teiñ ya-xûn-neūw dau kī-ye xō-teiñ na-ya-  
 then to them they spoke. No Again to them they  
 reply.
- xûn-neūw dau da-xûn-hwō-dûn-xōw xō-de-wiñ-eL hai-ya-hit- 4  
 spoke. No Long before they were dead. And  
 reply.
- djit-ûn xō-licte xûL wûn-na-is-deL tsel-ne-wan hwa-na ya-ya-  
 then quickly loads they made ready. Red obsidian only they
- kiñ-en da-na-xō-dū-wiñ-an hai-ta xoi-na-yal-wil-lil hai da- 6  
 brought They ran back. Those they camped along where  
 away.
- xûn-hwō xoi-yal-wil-lil-ta hai-ta tsel-ne-wan xa-na-ya-wit-  
 before they had camped. Those red obsidian they dug up  
 places
- tcwal yū-din-ne-miL-ûn na-in-deL ye-na-wit-ya-hit ya-wiñ-eL 8  
 along. Finally they got back. When she went in they were  
 sitting there.
- xe-e-ya-xō-wit-meL† hai-yaL hwûn-tewiñ miL Lū-wiñ-ten  
 They had thrown away And "My mother," with she addressed  
 part of themselves. her.
- hai-yaL-ûn a-den-ne hai doi-kyū-wil-le ī a-den-ne dûn-da-ûn 10  
 And said that old woman, "Eh," she "who was  
 said, that
- nit-tewiñ-<sup>a</sup>x a-hwiL-teit-den-ne hwe-eñ dōñ dûn-Lûñ-hwō-diñ  
 ill spoke to me? I was that several
- me-nûn-dī-ya hai hwû-wûñ ke-wû-tcō-xōL-ten hai-yaL a-xōL- 12  
 years ago. That from me somebody hid." And she said  
 one
- teit-den-ne hwe dōñ nauw-dī-yai hai-yaL-ûn xō-wa-il-da  
 to her, "I have got back." And she handed her
- mite-dje-ē-din hai-yaL-ûn kût tcōn-tewit hai-ya-hit-djit-ûn 14  
 the child. And she took it. And then
- tcō-xō-wil-lik a-tiñ hai da-xwed-dûk na-is-deL hai-yaL-ûn  
 she began to every- how they had Then  
 tell them thing travelled.

\*Kitdōñxoi is a name given to those who have evil power. See, Life and Culture of the Hupa, p. 64. The Indians of this region were thought to be expert kitdōñxoi.

†They had cut their hair as a sign of mourning for the dead.

- e-il-wil-miL min-ta-kai din-dai mite-tewō\* de-in-ne hai kī-la-  
 when it was in the flint its grandmother he used that boy.  
 night woodroom to imitate
- 2 xūte dō-he kyū-wiñ-ya-in-yan-ka a-nū-wes-te xōñ mik-kyā-  
 Did not human-like appear. Fire away
- teiñ din-nūñ hwa-ne ya-a-a xō mal-yeōx-a-ya-il-lū yū-din-  
 from facing always he used In they tried to take  
 to sit. vain care of him.
- 4 nē-miL-ūñ xōte kī-la-xūte-kyō sil-len-nei hai-yaL-ūñ me-ya-  
 Finally quite boy large he became. And they did
- dzes-la me-la-ta min-nē-djō-xō-miL tin nan-deL-ei min-nē-  
 not like some of After a time trail they went For a  
 him them. back.
- 6 djō-xō-miL na-na-in-dil xō-is-dai ya-sil-len miL min-nē-djō-  
 while they came back. Men they had then after a  
 become
- xō-miL dō na-ya-nin-deL.  
 time they did not  
 come back.

hai-ya nōn-dik  
 Here is the end.

## TRANSLATION.

Datewindiñ Xonaïswe.—*Gooseberry-place Brush Dance.*

One time they had a Brush dance at Datewindiñ. Two young women sat on the roof watching the dance. Two strange men were noticed about the place where the dance was being held. About midnight one of the two girls who were sitting on the roof said to the other, "Xūnai, let us get a drink of water." "Very well," said the other. They walked along the river-shore toward the spring. The two strange men overtook them and carried them away toward the south. At Nōtañadiñ they stopped and wrapped the girls' faces in double deer-skin blankets. Leaving the river they took them up Kīyaneke creek. When they had crossed Djietañadiñ and Xaslindiñ creeks, the girls began to fear for

\* Dindai mitewō is the name of a bird whose night call is imitated by the kitdōñxoi.

their lives. They pulled off the fringes of their dresses and dropped them by the trail that their friends might know which way they had been taken. At Southfork they were taken across the Trinity river and conducted along Southfork creek. They cried as they went along. At the camping places the men showed them where the red obsidians were buried and the dried venison was stored. Finally they came to their journey's end where there were many houses and sweat-houses.

After they had been living there some time they went down to the river shore to make acorn soup. A very old woman came down to see them. Speaking to them in the Hupa language she said, "I too was brought here many years ago when I was young. Now my children are as large as I am. These people are always stealing girls. There are Yurok women living here also. You will get used to it in time." After a while each had a child. Both were boys.

Their husbands showed them where the red obsidians were buried and taught them to kill deer by magic. The deer used to come out to feed on the opposite side of the stream. When they pointed something at them the deer always fell dead. One time they said to each other, "Why wouldn't our husbands die if we did that way with them?" One evening after the children had learned to walk the men went into the sweat-house. The women standing outside did to them as they had been accustomed to do to the deer. They called to them but received no reply. Again they called but still they received no reply. They had already been dead some time. The women packed up their things quickly, taking away only the red obsidians, and started home.

They camped each night at the places they had camped before. They dug up the red obsidians at these places. When they got to their home one of them went into her mother's house. The family were sitting about the fire. They had their hair cut in mourning for the lost daughter. "Mother," she said. "Eh," said the old woman, "who spoke to me in a forbidden manner? I had a daughter some years ago. They hid her away from me." "I am that daughter," the young woman said, "I have got back." She passed her child to her mother who took it. She told her people all that had happened to her since her disappearance.

The boy used to imitate the call of flint's grandmother (a bird) in the wood-room at night. He did not act like a human being and always sat with his back to the fire. They took care of him the best they could. He grew to be quite a large boy. Some of the people did not like him. After a time the two boys went away. For a while they used to come back occasionally. When they became men they ceased coming back.



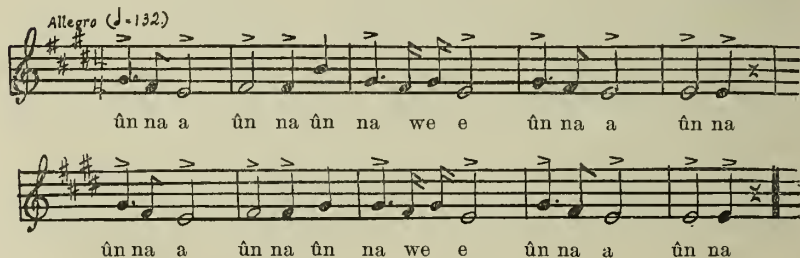
## IX.

Mimedakût Kyūwintsit.\*—*At Mimedakût She Pounded Acorns.*

mī-me-da-kût	kyū-win-tsit	hai	tsûm-mes-Lôn	hai-yaL	mitc-	
At Mimedakût	was pounding	that	woman.	And	the	
	acorns					
dje-ē-din	xon-nat	naL-qōl	hai-ya-miL	xoi-na-se-il-de-qōl	xe-	2
baby	around her	was	And	on her it kept	She	
		creeping.		crawling.		
e-na-iL-kis	na-diñ	xe-e-na-iL-kis	hai-ya-miL	tsim-ma-xō-win-		
kept pushing	Twice	she pushed it	And	the noise stopped.		
it away.		away.				
sen	hai-yaL	na-kyū-win-tsit	hai-ya-miL	na-teñ-en	a-dū-win-na	4
And	she pounded	And	she looked	behind herself.		
	again.					
dō-xō-le-ne	hai	mitc-dje-ē-din	hai-ya-miL	tce-in-Lat	xon-ta	
Was gone	that	baby.	Then	she ran out.	House	
min-na	na-is-diL-Lat	hai-yaL	na-is-its	xō	dō-xō-le-ne	hai-yaL 6
around	she ran.	And	different	in	He was gone.	And
			places	vain.		
			she ran			
wil-weL	na-in-dī-yai	hai	xō-is-dai	hai-yaL	a-den-ne	hwe-eñ
at evening	came home	the	man.	And	she said,	"I,
hwū-wūn	nō-xōs-le-e	mitc-dje-ē-din	hai-yaL	yōn	nō-niL-kas	8
from me	is lost	the baby."	And	back of	he threw	
				fire		
hai	kiL-La-xūn	hai	kin-niñ-in-ne-en	a-dit-diL-wa	tce-na-in-	
that	deer	which	he had brought.	He turned	He went	
				back.		
dī-ya-yei	yis-xan-nei	na-iL-its- <sup>a</sup> x	hai	xon-ta	mik-kin-diñ	10
out.	Until morning	he ran	The	house	at its base	
		around.				
hit-djit	na-iL-tsan	hai-ya	ûñ-kya	tce-il-qōl-e-xō-lan	hai-ya-miL	
then	he found signs.	There	he saw	it had crawled out.	And then	
tcit-teL-xa	tcit-te-il-qōl-le-xō-lan	min-nē-djō-xō-miL	nō-dū-win-			12
he tracked it.	It had crawled along	After a while	it had made a			
	he saw.					
taL-xō-lan	tcit-tes-ya-ye-xō-lan	teiL-tsan	hai	xwel-weL-xō-		
track he saw.	He was walking	He found	the	he had camped		
	along he saw.					

\*Told at Hupa, July 1901, by Mary Marshall.

- lûn-diñ kī-ye teit-tes-ya-ye-xō-lan na-in-nel-le-xō-lan a-de-xûñ  
place Again he had travelled he saw. He played he saw. Fasting
- 2 teit-te-in-nauw min-nē-djō-xō-miL tsil-tiñ teis-tewiñ-xō-lan  
he travelled. After a time a bow he had made he saw.  
min-nē-djō-xō-miL Le-na-nil-la-xō-lan min-nē-djō-xō-miL kī-  
After a while a fire he had built After a while  
he saw.
- 4 yats da-siL-ten win-te-xō-lan hai teū-wiñ-yan teit-te-it-tewū  
birds lying on cooked he saw. These he ate. He always cried  
something  
hai xō-is-dai La-xō-win-te xon-na da-e-iL-te dī-hwō win-te  
that man. All the time for him he left some-cooked  
thing
- 6 mik-ke-nes ta min-nē-djō-xō-miL xōte teū-wiñ-kya-ō-we-xō-  
squirrels too. After a time quite large he had become he  
lan min-nē-djō-xō-miL kiL-La-xûñ teis-se-teL-wen-e-xō-lan  
saw. Finally deer he had killed he saw.
- 8 hai-yal hai teū-win-yan teit-te-in-nauw-xō-lan teit-te-it-tewū  
And that he ate. He always travelled he saw. He cried as he  
went  
hai xō-is-dai min-nē-djō-xō-miL de-xōt-tsit teit-te-nauw-we-xō-  
that man. After a time short time he had gone along he  
before
- 10 lan min-nē-djō-xō-miL xûn-diñ tsis-len na-kyū-wiñ-a-we-tsū  
saw. After a time close he got. Singing he heard.  
kiL-dik-kik-kyō ta da-e-iL-te xon-na min-nē-djō-xō-miL  
Woodpecker heads too were on a for him. After a time  
stick
- 12 de-de-xō-man-teiñ-<sup>4</sup>x na-kyū-wiñ-a-tsū deûk a-den-tsū  
right across from him singing he heard. This way singing  
he heard.



NOTE.—This song was taken down from a phonograph cylinder and the voice of a Hupa, by Miss Edith May Lee, class of '03, University of California.

A mechanical record, made on the Rousselot apparatus, has been compared with this. The results as regards both time and pitch agree almost exactly.

- hai-yaL min-nē-djō-xō-miL a-teon-des-ne e-wak xa-te-he  
 After a time he thought, "Poor never mind,  
 fellow,
- hwe-na-teōL-xe hai-yaL xon-na teū-win-da hai-yaL xō-na 2  
 let him catch up And for him he waited. And he over-  
 with me."
- niL-xa hai-yaL a-xōL-teit-den-ne Lax ai-ne-sen dik-gyūn  
 took him. And he said to him, "Without I thought here  
 reason,
- miL in-ta-na-wit-ya-te dau teit-den-ne niL-te-sē-ya-te sai-kit- 4  
 from he would turn back." "No," he said, "I will go with He saw  
 you."
- diñ-ūñ-kya xon-nā-tūñ-ta kī-yauw-med-dai\* te-le-ne-xō-lan  
 with surprise his eyebrows woodpecker color had become.
- hai-yaL a-xōL-teit-den-ne xa dōñ a-dō-xa na-nūñ-ya hai-yaL 6  
 And he told him, "All right for your go back and  
 stuff
- hwil-te-siñ-ya-te hai-yaL na-tes-dī-yai hai xon-ta-diñ na-in-  
 with me you may go." And he went back. At the house he
- dī-yai sai-kit-diñ-ūñ-kya xoñ me tsis-tiñ hai xō-ūt-ne-en 8  
 arrived. He was surprised fire- in lying his wife used  
 to find place to be,
- xon-diñ xō-kūt ya-na-me-dū-wiñ-a hai-ya-hit-djit a-dei hwa-ne  
 ashes on her piled up. And then his own only  
 things
- mūx-xa na-na-kis-le kūt tce-na-dī-yai na-tes-dī-yai ki-ye 10  
 after he felt. He went out He went back again.  
 again.
- hai-ya xō-wūñ na-in-dī-yai hai-ya-hit-djit-ūñ mū-xa-tce-xō-len  
 There to him he came. And then incense root
- teū-win-tsit hai-ya-hit-djit miL na-xō-wiL-me hai-yaL kūt 12  
 he pounded. And then with it he bathed him. And
- kī-xūn-nai ya-is-len de-nō-xōL yī-nūk-ka-yī-dūk na-na-win-deL  
 Kīxūnai both From us southeast they are living.  
 became.
- hai-ya nōn-dik  
 Here is the end.

## TRANSLATION.

Mimedakūt Kyūwintsit.—*At Mimedakūt She Pounded Acorns.*

A woman was pounding acorns at Mimedakūt. Her baby while playing near her became hungry and tried to crawl up on her. She pushed it off. Again it crawled on her and again she

\*The woodpecker-color eyebrows are a distinctive mark of the Kīxūnai.

pushed it off. All was quiet. After pounding a while she looked around. The baby was gone. She ran out. She ran around the house and looked in different places. It was gone. When her husband came home at night, she said, "I have lost the baby,"

He threw the deer which he had brought on the bank back of the fire and went out again. He ran around outside aimlessly until morning. Then he found where the baby had crawled out under the house. Following its trail he saw where it had crawled along. After a while he saw its foot-print and knew that it had begun to walk. He saw where it had spent the night. He could see that it had played along as it travelled. The father journeyed without food. Soon he saw the boy had succeeded in making a bow. Then he found he had built a fire. Still further on there were birds already cooked lying on something beside the trail. He ate these. As the father went along he wept. Every now and then he found something left for him, cooked squirrels and small game. After a time he saw the boy had become quite large. Finally he found where he had killed a deer. He ate some of that which had been left for him. The father always cried as he travelled.

After a time he saw by the appearance of the trail that his son had gone along only a little ahead of him. When he came closer he heard him singing. Woodpecker heads had been left for him on sticks by the trail. Then right across from him he heard his son singing. Then the son thought, "Poor man, never mind, let him catch up with me." He waited for him. When the father came along the son said, "I just thought you would turn back from here." "No," said the father, "I will go with you." He was surprised to see that the son's eyebrows had become woodpecker color. "Well," said the son, "go back after your things and then you may go with me."

When he got back to the house he found his wife lying dead by the fire-pit covered with ashes. Groping about he found his own things and went back. The son pounded up incense root and bathed him with it. Both of them became Kixûnai. They are still living in the world to the southeast.

## X.

Tōdīn KeitLō.\*—*By the River She Made Baskets.*

kin-teūw-hwik-kût	keL-tsan	tsis-dai	tō-diñ	ke-it-Lō	Lax	
At Kinteūwhwikût	a maiden	lived.	At the river	she used to make baskets.	Just	
xa-a-tiñ-win-te	min-nē-djō-xō-miL	kyū-wil-kyan	kyū-wiñ-ya-		2	
that she always did.	After a time	she was pregnant.	Man			
in-yan	dō-teiL-tsis	wûn-xoi-kyûñ	na-ī-ya	min-nē-djō-xō-miL		
	she never saw.	About it her mind	went.	After a time		
teiL-tsan	tea-xûte	hai-ya-miL	kût	mal-yeōx-a-teiL-lau	min-nē-	4
she gave birth to	a girl.	And	she took care of it.	After a		
djō-xō-miL	wiñ-kyā-ō	hai-yaL	kī-ye	na-kis-Lōn	tō-diñ	min-
time	she got big.	And	again	she made baskets	at the river.	After
nē-djō-xō-miL	kī-ye	kyū-wil-kyan	hai-ya-miL	xō-djōx	me-	6
a time	again	she was pregnant.	And	more	she	
dzes-la	hai	mite-dje-ē-din	kī-ye	teiL-tsan	hai	mite-dje-ē-din
hated	that	baby.	Again	she gave	That	baby
				birth.		
kī-la-xûte	hai-yaL	dō-mal-yeōx-a-teiL-lau	hai-ya-miL	hai	tea-	8
a boy.	And	she did not take care of it.	And	that		
xûte	mal-yeōx-ai-il-lū	hai	xoik-kil	min-nē-djō-xō-miL	xō-xûñ-	
girl	always took care of	her		After a time	she got	
		brother.				
xōs-le	hai-yaL	teit-tes-yai	teit-teL-ten	hai	tea-xûte	hai
married.	And	she started.	She took	that	girl.	The
			along			
kī-la-xûte	eñ	xe-e-wiL-waL	yī-tsin	din-nûn-diñ	miL-xot-da-	
boy	it was	she threw away.	Down	the face of the hill	with she	
kiL-waL	xea-kai	me	hai-yaL	aL-teit-den-ne	xa-e	hai tea-xûte
dropped	basket	in.	And	she told,	"Come	that girl.
down				along,"		
hai-yaL	dau	dū-wen-ne	win-tewū	hai	mik-kil	wûñ win-tewū
And	"No,"	she said.	She cried.	Her	for	she cried.
				brother		

\*Told at Hupa, July 1901, by Mary Marshall.

- hai-yaL wûn teit-tes-yai hai-yaL na-te-lōs hai xea-kai  
 And from it she went. And she dragged the baby-  
 back basket
- 2 min-niñ-kût-miL yû-din-ne-miL xa-na-is-lōs ye-na-wil-lōs xon-  
 by its bail. Finally she dragged She dragged  
 it up. it in.
- ta hai-ya-miL wil-weL-miL tein-nes-tete a-den-ne hai tea-  
 And when it was night they lay down. She said, that
- 4 xûte is-dō yis-xûn-de tein-dis-sit-hit te me-sit-dit-tete hai-yaL  
 girl, "I wish in the when we blanket in we would and  
 morning wake up be lying,
- is-dō nō-niñ-diñ sil-la hai kyû-wit-dī-yûn-te yis-xûn-hit  
 I wish by our heads would that we shall eat." In the  
 be lying morning
- 6 tee-ya-in-sit-hit te me ûn-kya sis-tete hai-ya-miL ya-xon-  
 when they blanket in they saw they were and ahead of  
 woke up lying,
- nin-diñ ya-sûx-xûn kyû-wī-yûl hai-ya-miL hai-ya kyû-win-  
 them lay food. And then they
- 8 yan La-xō xa-a-ya-fiñ-win-te min-nē-djō-xō-miL kût teû-wiñ-  
 ate. Always they did that. After a time got
- kya-ō hai kī-la-xûte min-nē-djō-xō-miL a-den-ne is-dō  
 big that boy. After a time she said, "I wish,
- 10 hwik-kil na-ke-dil-yai yis-xûn-de tein-dis-sit-hit nō-nin-diñ  
 my brother, a string of to-morrow when we wake up at our heads  
 dentalia morning
- sil-la yis-xûn-hit ya-xon-nin-diñ ya-sil-la La-xō-win-te xa-a-  
 would In the at their heads they lay. Always they  
 lie." morning
- 12 ya-ne hai-ya-miL hai mûk-ka e-il-lû min-nē-djō-xō-miL kût  
 said that and it after- happened. After a time  
 wards
- na-is-ya hai kī-la-xûte hai-ya-miL a-den-ne hwik-kil is-dō  
 he began that boy. And she said, "My I wish  
 to walk brother,
- 14 yis-xûn-de tein-dis-sit-hit nō-nin-diñ tsil-tiñ sil-la hai-yaL  
 to-morrow when we wake up at our heads a bow would And  
 lie.
- kût sil-la hai-yaL kyû-win-nai-da teit-te-in-dil kī-yats teis-se-  
 it lay And to hunt they travelled. Birds he  
 there.
- 16 il-we min-nē-djō-xō-miL kût xō-is-dai tsis-len hai-ya-miL  
 killed. After a time a man he became. And
- kīL-La-xûn teis-se-teL-wen hai-yaL hai tsûm-mes-Lōn tsis-len  
 deer he killed. And woman she  
 became.



a-tiñ xa-ûn-te de-wim-men ya-xō-xon-tau hai-ya-miL me-diL-wa  
 With that kind was filled their house. And in turn  
 everything

da-tee-it-da Lōk wûñ tiñ-ûn-Lûñ tee-e-xauw kī-ye hai 2  
 he fished salmon for. Many he used to Again that  
 catch.

xa-ûn-te de-wim-men hai-yaL kin-nal-mats ya-is-tewen kī-yats  
 kind was filled with. And cribs of hazel they made. Birds

niL-tsai min-Lûñ kin-na-kyū-wil-mats sil-len a-tiñ xa-ûn-te 4  
 dry ten cribs there Every- that kind  
 were. thing

de-wim-men dō-na-ya-iL-tsis hai ya-xwûn-tewiñ min-nē-djō-  
 was filled. They never saw their mother. After a

xō-miL kin-na-is-lal hai keL-tsan yis-xûñ-hit xû-Le-dûñ 6  
 time dreamed that maiden. Next day in the  
 morning

ye-na-wit-yai hai kûn-teū-wil-tewil hai-ya-miL a-den-ne  
 came in that young man. And he said,

hwe-eñ hai-yûk kin-nauw-lal tū-wim-ma-teL hai-yaL hai 8  
 "I this way dreamed a famine will be." And that

keL-tsan kûn-na a-den-ne hwe kûn-na kin-nauw-lal hai-yûk  
 maiden too said, "I too dreamed that way."

hai-ya-miL kût tū-wim-ma dûn-Lûñ-hwō-diñ me-nûn-dī-yai 10  
 And there was a several years.  
 famine

hai-ya-miL kût nō-te-dûk-kait min-nē-djō-xō-miL xû-Le-dûñ  
 And people began After a time one morning  
 to starve.

min-ta na-xûs-din-na-tsū teûk-qal ûñ-kya djō teit-den-ne 12  
 in the moving she heard. Walking she found "Here," she said,  
 hall it was.

nik-kil ōn-tewit hai-ya-miL teōn-tewit ye-teū-wil-da hai-yaL  
 "your take." And she took it. She carried And  
 brother it in.

kī-ye La ye-teū-wiL-da yū-din-ne-miL min-Lûñ ye-wiñ-yai hai 14  
 again one she carried in. Finally ten came in those

xō-mite-dje-ē-din hai-yûk ûn-Lûñ xō-lan hai-yaL teō-naL-tsit  
 her children. That many there And she knew  
 were.

xwûn-tewiñ hai keL-tsan hai-yaL na-mûk-ka-diñ ye-teū- 16  
 her mother that maiden. And last of all came

win-yai hai xō-xûñ hai-yaL a-den-ne hai tsûm-mes-Lōn  
 in her husband. And said that woman,

na-in-dī-yai nō-te-dûk-kai-teL hai-yō nik-kil-xai hai-yaL 18  
 "They came They were about those your brothers." And  
 back. to starve,

- a-tcon-des-ne e-wak ma-kyūw-kit xō-licte hai-yaL ma-kiL-kit  
 she thought, "Poor I better feed quick. And she fed the  
 things, them little one.
- 2 a-tiñ xō-licte kyō-yūñ tcit-den-ne tein-nel-git hai kūñ-  
 "All quick eat," she said. She was  
 afraid of
- tcū-wil-tewil wil-weL-miL na-in-dī-yai ye-kiñ-en kiL-La-xūñ  
 young man. At night he came back. He brought in a deer.
- 4 hai-yaL a-den-ne hai tsūm-mes-Lōñ tse-dī-ya hwōw-xai  
 And she said, that woman, "I am glad my boy  
 kē-yūn-te hai-ūñ dō-tcō-xō-neL-en tce-na-in-dī-yai a-dūx-xūñ  
 I am going Then he did not look at her. He went back out. Fasting  
 to eat."
- 6 yis-xūñ-hit wil-weL tai-kyūw me tsis-daux hai-yaL kī-ye  
 the next day until night sweat- in he stayed. And again  
 house
- wil-weL-miL a-den-ne hai kel-tsan ye-nūn-dauw na-kiñ-yūñ  
 at night said that maiden, "Come in eat again."
- 8 hai-yaL dau tcit-den-ne dī-hwō Le-na-kil-la-ne ka-de hai-yō  
 And "No," he said. "Things gather together. Pretty this  
 soon
- nō-xon-tau meū na-kis-qōt-te nō-xa tein-niñ-yai hai nō-ta  
 our house under he is going After us has come our  
 to poke. father.
- 10 hai-de mal-yeōx-a-nō-tce-il-lū hai-yaL ye-na-wit-yai hai kel-  
 That is always took care of us." And she went in the  
 the one
- tsan hai-ya-miL ta-kim-meL Lan xwa-ya-kiL-kit hai-ya-miL  
 maiden. And she made soup. Much she fed them. And
- 12 kyū-wiñ-yan ta na-dit-tel-waL Lōk ta tcit-te-tewai xū-Le-ei-  
 acorns beside she emptied Salmon too she buried in At  
 down. several places.
- miL meū na-kis-qōt te-teiñ wiñ-a hai xon-ta hai tai-kyūw  
 mid- under he poked. Under went the house, the sweat-  
 night the water house
- 14 kūn-na yis-xūñ-hit tce-ya-in-sit-hit xon-ta ē-diñ ūñ-kyā  
 too. Next morning when they woke up house without they saw  
 ya-is-tete hai-ya-miL tcit-teñ-en hai tsūm-mes-Lōñ dī-hwe-e  
 they lay. And looked about the woman. Nothing
- 16 dō-na-sil-kas hai-yaL xa-kyū-wiñ-hwe min-ta hai-ya ūñ-kyā  
 was left. And she began to dig in the There she saw  
 hall.
- Lōk wit-tewa kyū-wiñ-yan ūñ-kyā kūn-na na-ya-dū-wil-waL  
 salmon buried, acorns she saw too were lying there.
- 13 hai kel-tsan ā-ten  
 That maiden did it.
- hai-ya nōn-dik  
 Here is the end.

## TRANSLATION.

Tōdīn KeitLō.—*By the River She Made Baskets.*

A young woman, a virgin, who lived at Kintcūwhwikût used to make baskets by the riverside. After a time she became pregnant. She wondered about her condition for she had not even seen a man. She gave birth to a girl and took proper care of it. When the child was quite large the mother made baskets by the river again. She became pregnant a second time. This time she gave birth to a boy. She hated it and never took care of it. The girl tended her little brother. After a time the mother was to be married and started to her husband's house taking the little girl with her. She dropped the boy, baby-basket and all, down a steep bank by the trail.

"Come along," she said to the girl. "No," she said. She cried for her brother but the mother went off and left them both. The sister, seizing the baby-basket by the bail, dragged it up the hill and back into the house. When at night they lay down to sleep the girl said, "I wish when we wake up in the morning we would be lying in a blanket and something to eat would be by our heads." When they woke in the morning they found themselves covered with a blanket and food was lying by their heads. They always did that way. When the boy became large his sister said, "I wish, my brother, when we wake up tomorrow morning a string of dentalia would lie at our heads." In the morning it was there.

They always made wishes that way and they afterwards came to pass. After a time he began to run about. One night the sister said, "I wish when we wake up in the morning we would find a bow and arrows at our heads." In the morning there they were. Then they went hunting and he killed birds. Finally he became a man and killed deer. The girl was now a woman. They filled their house with dried meat. Then the boy fished and they dried the fish and stored them away. When their house would hold no more they made cribs of hazel. They filled ten of these with provisions. All this time they saw nothing of their mother. One night the girl had a dream. The next morn-

ing, the young man, who now slept in a sweat-house, came in and said, "I dreamed there will be a famine." "I, too, dreamed that," said the sister. For several years there was a famine. The people about began to starve.

One morning the sister thought she heard someone moving outside. She looked out and saw a woman who said, "Here take your brother." She took it and carried it in. Then she took in another and another until she had taken in ten children which had been born to her mother. Last of all the husband came in. "I have come back," said the mother, "these your brothers were about to starve." "Poor things," thought the girl, "I had better hurry and feed them." She fed the smallest one and told the others to eat as fast as they could. She was afraid of the young man, her brother.

When he came back at night he brought in a deer. "I am glad my boy," said the woman, "for I am going to eat." He did not even look at her, but turned around and went out. All the next day he stayed in the sweat-house without food. The following evening the girl went to the sweat-house entrance and said, "Come and eat." "No," he said, "gather up your things. I have found our father; he has come for us. Soon he will push a stick under our house." The girl went back to the house and made a quantity of soup that they might all have plenty to eat. When the rest were asleep she emptied down some acorns and buried some salmon under the earthen floor. At midnight the father pushed a stick under both the house and sweat-house and they went of their own accord under the water.\* There their father, a water sprite,† lived.

The next morning when the others woke up they saw they were lying without a house to cover them. The woman looked about but saw nothing left. Then she began to dig in the wood-room where she found acorns and salmon buried. She knew her daughter had done that for her.

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\*For another instance of this singular method of house-moving see p. 149.

† This sprite's name is Xaslinme Kûnteûwiltewil, "Rifle in young man." He lives in the rifle below the Miskûl ford and has a love song which the Hupa men sing to win the hearts of the maidens.

## XI.

*The Cause of the Lunar Eclipse.\**

min-Lûñ	eñ	xō-ût	yī-tsin	kûñ	nañ	min-Lûñ	xō-ût	ya-	
Ten	there	his	west.	Too	there	ten	his	where	
	are	wives			are		wives		
nauw-diñ	tcit-te-in-nauw	hai	xû-Le	tcit-te-in-nauw	hai	eñ			2
he goes up.	He always goes.	That	in the	he always goes.	That	is			
		one	night			the			
						one			
hai yeū	yī-tsin	te	tce-in-nauw-diñ	wûn-na-ai-ya	hai	kiL-La-			
who way	west in		where he comes	he hunts	the	deer.			
off	the out								
	water								
xûn tō	kût-teiñ	kîL-La-xûn	hai-ya	wûn-na-ai-ya	hai	a-den-ne			4
Water	on	deer	there	he always	Those	he calls			
				hunts.		saying			
wû!	wû!	wû!	hai-ûñ	min-Lûñ	teis-se-iL-we	na-diñ	min-Lûñ		
"wû	wû	wû."	Then	ten	he always	Again	ten		
					kills.				
teis-se-iL-we	hai-ûñ	min-Lûñ	ya-a-wûw	hai-ûñ	ya-nauw-diñ				6
he always kills.	Then	ten	he always	Then	the going up				
			takes on		place				
			his back.						
tein-ne-iû-wûw-hwei	hai	xō-xon-tau-diñ	hai-ûñ	La-ōx	da-de-				
he always brings		his house place.	Then	plenty	stand				
them to				of them					
il-ya	hai	xō-liñ-ke	hai	xōL-tsai-tau	hai	Lûw	hai-ûñ	wa-im-	8
around	his pets,	the	lions,	the	rattle-	Then	he always		
					snakes.		distributes		
mil ye-i-yan	hai	La dō-yī-da-le	hai-ya-miL-ûñ	xō-kût	da-xō-				
them. They	The one	never	And	on him	they				
eat them.	apiece	satisfies							
		them.							
ō-auw	yai-xoi-i-yan	mit-tis	hai-ûñ	ye-xō-ne-iL-ye	hai-ûñ				10
jump.	They always	besides.	Then	they always eat	Then				
	eat him			him up.					
tse-liñ	hwa-ne	noi-xwe-iL-Lû	hai-ûñ	hai	me-tsis-yen	xō-xûñ-			
blood	only	they throw down.	Then	that	who stands	her			
				one	in	husband			

\*Told at Hupa, October 1902, by McCann, who has lived for many years on the left bank of the Trinity river, near the cañon.



- ne-en mûk-kût tee-in-ne hai tewal ya-il-wûl hai-ya-miL  
 used helps him. That frog always And  
 to be clubs them.
- 2 dō-yūx-xō-il-lan hai-ya tse-liñ hwa-ne yī-tsin tee-in-nauw-  
 they always quit. There blood only in the he always comes  
 west
- hwei hai-ya-miL-ûñ nū-hwōñ na-yai-xoi-il-tewe na-yai-xoi-il-  
 out. And good they make him. They brush
- 4 tewō-ig hai-ya-miL na-ne-iūw-hwōñ hai-ya-miL ya-nauw-diñ  
 him And he gets well. And to the going  
 together. up place
- na-ne-it-dauw-hwei hai-ya-miL hai-ya kī-ye hai-yûk a-nai-xoi-  
 he always goes back. And there again that way they do
- 6 il-lū nū-hwōñ nai-xoi-il-tewe-ei dō-il-wût hai-yûk ai-xōL-en  
 with Good they make him. Not all the that way they do  
 him. time with him.
- dō-yūx-xo-il-lûñ dō-yī-da-il-le hit-djit-ûñ hai-yûk ai-xoi-il-le  
 They quit him. They do not then that way they do  
 get enough with him.

## TRANSLATION.

*The Cause of the Lunar Eclipse.*

The one who always travels at night has ten wives in the west and ten wives also where he rises. In the distant west he always comes out to the ocean and hunts the deer which live on the water. He calls them by saying "wū wū wū wū." He always kills ten and then ten more. Taking ten on his back he carries them to the place where he goes up into the sky. It is there his house is. Then his pets crowd around him, his lions and his rattlesnakes. He divides the deer among the animals but they are not satisfied with one apiece. They jump on him and eat him besides. They leave only his blood. Then Frog who stands in the body of her husband clubs them off and they desist. He goes down in the west, nothing but blood. There his wives brush together the blood and he recovers. He always goes back to the place of rising and there they make him well again.

His pets do not do that way with him every time. Sometimes they get enough and then they quit. When they are not satisfied with the food given them, then they eat him.



## XII.

*Origin of Fire.\**

yī-man-a-kyū-wiñ-xoi-yan eñ tse ya-wiñ-an hai-ûñ na-niL-  
 Across the ocean old man it stones picked up. Then he hit  
 was

tseL iL-teiñ dau ûñ-kya hai-yaL-ûñ kai-lūw mûk-kût-de 2  
 them on each Nothing he saw. And willow its root  
 other.

ya-win-tan nō-niñ-ñas niL-tsai hai-yaL-ûñ ye-kiL-wis hai-ya-hit-  
 he picked up. He whittled dry. And he bored a And  
 it down hole.

djit-ûñ da-na-dū-wiL-a hai-yaL-ûñ teit-dū-wiL-wis sai-kit-diñ 4  
 then he set another And he rolled it He was  
 on it. between his surprised  
 hands.

ûñ-kya Lit na-dū-wiñ-a min-nē-djō-xō-miL ûñ-kya xoñ tce-  
 to see smoke come out. After a time he saw fire

nim-mas hai-yûk-kañ ā-di-yau hai-yaL-ûñ ded xat a-ya-iL- 6  
 rolled out. That is the it And now still they do  
 way happened.

en-nei.  
 that.

## TRANSLATION.

*Origin of Fire.*

It was the Old-man-across-the-ocean. He picked up stones and struck them together. Nothing hapened. Then he picked up a willow root and whittled it down to the dry part. He bored holes in it and then setting anothor stick in one of the holes, rolled it between his hands. He was surprised to see smoke come out. Soon fire rolled out. That was the way it hapened. They do that way now.

\*Told at Hupa, July 1902, by McCann to offset a story by a Redwood Indian which tells of the stealing of fire.



den	hai-yaL-ûñ	mûk-ka-na-dû-wûl-a-diñ	kai	tce-te-deL-ei	
went.	And	mouth of the Klamath	along	they came out.	
hai-na-mit-La-diñ	tak-a-diñ	xōw	diñ-kit-diñ	ye-xōw	me-nûn- 2
After that time	three	about	four	or about	years
dī-yai	miL	a-ya-den-ne	ta-des-la	me-dil	mû-wûñ nû-hwûñ
after	they said,	"Has come	a boat	ocean	good place."*
diñ	hai-yaL-ûñ	xoi-il-kai-yī-de	miL	xō-wil-Lat	kyû-wiñ-ya- 4
Then	Bald Hills	from	ran		a man.
in-yan	hai-yaL-ûñ	a-den-ne	dī-hwō	tin-diL	hai-yaL-ûñ kī-yauw-
And	he said,	"Some-	is	And	Bird's
		thing	coming."		
nōn-diL-diñ	xoi-tel-weL	hai-yaL-ûñ	dik-gyûñ	xō-tcit-te-deL	6
resting place†	they camped.	And	here	they came.	
hai-yaL-ûñ	Lōk-yī-dit-til-le	ta	xō-wa-ya-tel-lai	lit-tsō-wite	
And	otter-skins	they gave them	blue beads		
wûñ	hai-yaL-ûñ	hai-de	dûk-kai	yī-nûk	sa-win-den 8
for.	And	this way	along	south	they went.

## TRANSLATION.

*The Coming of White Men.*

It was winter when they heard they were coming from the south. "Let us make a dance or do something else," they said. "Something is coming." Then they heard that they had already reached Southfork. Southfork men ran down to Medildiñ and told them that the strangers did no harm. They came down to Medildiñ and camped for the night on the other side above the village. There they bought bear, fox, and coon hides, giving hatchets and knives for them. They came down here to Sauw-titediñ and camped on the north side of the creek. We ran away from them down into the cañon. They went on and spent the next night at Bloody camp. Then they say they went on crossing Pine creek at Martin's Ferry. They went over the Bald Hills coming out to the ocean at the mouth of the Klamath.

Three or four years after that they heard a boat had come in at Trinidad. A Bald Hill Indian ran over and reported that something was coming. They camped at French camp. Then they came here. They bought otter-skins with blue beads. They went on this way up the river.

\* Trinidad.

† French camp.



## TRANSLATION.

*The Coming of White Men.*

When they first came along with a pack-train we ran away and hid. They came up on to the flat east of Medildiñ and went around among the houses of the village. They began to buy Manzanita flour with small blue beads. Those with brave hearts traded with them. Some of us ran away from them. The babies were hid in the storage baskets. They went across the river south of Medildiñ and camped for the night. They came back the next day and traded hatchets for the native dogs which they ate. After remaining only one night they went up the river with their train.

## RELATING TO DANCES AND FEASTS.

## XV.

*The Young Man who Threw Himself with the Arrow.\**

- kin-teūw-hwik-kût na-teL-dite-tewen kī-xûn-nai La xō-xai  
Kinteūwhwikût grew Kixûnai. One his son.
- 2 na-tsēs xon-noñ-ai-diñ na-teL-dite-tewen La kût xōL-na-xûs-  
Arrow along side of him grew one with him to fly.
- miñ hai-ya-miL a-diL-ya-kiL-qōtc xat me-it-tan hai na-tsēs  
And he threw himself then he stuck to that arrow.  
with it
- 4 hai-yaL-ûñ hai-yō nin-nis-an sil-lai kût a-diL-nō-ke-il-qōw  
Then those mountains standing to he used to throw  
with himself.
- hai-yaL-ûñ tee-il-yō hai-yaL-ûñ hai-yō teūx-xai na-xō-de-il-en  
And he liked it. And that young man watched him.
- 6 sai-kit-diñ ûñ-kya hai-yûk a-teit-ya hai-yō na-tsēs ya-win-  
He was to see the way he did. That arrow when he  
surprised
- tûñ-hit ûñ-kya a-diL-ya-kiL-qōtc-hit ûñ-kya me-win-tan-ne  
picked up he saw, when he threw himself he saw, he stuck to it.  
with it
- 8 hai-yaL-ûñ a-teon-des-ne hwe mit-diL-wa xa-auw-dī-ya-te  
And he thought, "I in turn am going to  
do what
- hai-yō a-ten hai-yaL-ûñ hwa na-nat-yai miL a-teon-des-ne  
that did." And sun had gone then he thought,  
one down

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\*Told at Hupa, December 1901, by Senaxon, whose Hupa name is Takilkyū. He has for many years been the priest of the northern division of the Hupa. He has charge of the Spring Dance, the Jumping Dance, the Acorn Feast, and the Teexōltewe rocks on the river bank above TakimiLdiñ. He shares the control of the White Deer-skin Dance with the priest of the southern division. Since the death of his only son in 1899, he has refused to assist in any of these ceremonials, which have been nearly discontinued in consequence.



- it-dō xō-licte nit-te-sil-lal-le hai-yaL kūt xō-kyū-wiñ-nān hai-yō  
 "I quick you would go And he went to sleep that  
 wish to sleep."
- tsis-dī-yan hai-yaL hai-yō na-tses ya-win-tan hit-djit hai-yō 2  
 old man. And that arrow picked up. Then that  
 one one
- wiL-dūñ a-tiñ-<sup>4</sup>x a-teit-yau a-diL-ya-kiL-qōte hit-djit me-  
 yesterday like he he did. He threw himself then he  
 was doing with it,
- win-tan hai-yō teūx-xai a-ten hai-yaL-ūñ yō tse-tit-mil-a-kūt 4  
 stuck That young did it. And there Tsetitmilakūt  
 to it. man
- xōL-da-na-dū-wiñ-a-ei hai-ya teū-wiñ-yen hit-djit a-teon-  
 with him it stuck up. There he stood. Then he
- des-ne hai-yūk kūt dai-dik-kya a-ten hai-yaL-ūñ kī-ye a-diL- 6  
 thought, "This it must be he has And again he  
 way been  
 doing."
- ya-na-kiL-qōte yōt xō-wūñ-kūt na-na-dū-wiñ-a-ei dik-gyūñ  
 threw with There Xōwūñkūt it stuck up. Here  
 himself.
- xa-a-iL-in-te hai-de na-na-dū-wiñ-a-diñ teit-dil-ye-te hai- 8  
 that will be Where it stuck up will be a dance.  
 done.
- yaL-ūñ a-diL-ya-na-kiL-qōte hit-djit hai-yō tai-kyūw-diñ nō-  
 Then he threw it with himself. Then that sweat-house
- na-wit-tan kūt da-na-na-dū-wiñ-a-ei hai tsel-ne-wan nō-na- 10  
 door on it stuck up. That red obsidian door
- wit-tan wil-tewen kūt hai-ya-hit-djit-ūñ a-xōL-teit-den-ne  
 was made of. And then he said to him,
- dik-gyūñ yī-nūk-a-yī-man e-nañ naL-tsis kiL-dik-kik-kyō yai- 12  
 "Here south across is hanging woodpecker scalps
- kyū-wil-tats dō-ūñ ā-teō-le-xō-xō-len ye-lūw mūx-xūs-tan-diñ  
 blanket of There is no way to get it. Watching along beside  
 strips.
- hai-yō xō-wil-lik-te xas-lin-tau hai-yaL-ūñ a-teon-des-ne it-dō 14  
 that will tell crane." And he thought, "I  
 wish
- hai-ya nei-ya xa-te-he yī-hwiL-tsūn-te hai-yō min-nōñ-ai-diñ  
 there I might go. What if he does see me that along side
- yañ-ai hai-yaL-ūñ kūt xū-Le-dūñ a-diL-ya-kiL-qōte kūt hai-ya 16  
 sitting?" And in the morning he threw himself. There
- da-na-dū-wiñ-a-ei hai-yō tse-tit-mil-a-kūt hai ya-na-kiL-qōte  
 it stood up that Tsetitmilakūt. That he threw  
 it again.

- dai-xō-diñ-xōw nin-nis-an kūt da-kil-qōtc-ei ded ya-na-  
Some place mountains he threw on to. Now he threw
- 2 kil-qōtc eñ hai-ya na-dū-wiñ-a-te hai-yō kil-dik-kik-kyō  
it again. It is there it will stick up that woodpecker
- te naL-tsis-diñ hai-ya na-dū-wiñ-a-ei mûx-xûs-tan-diñ na-dū-  
blanket hanging There it stood up. Near by it stood  
place.
- 4 wiñ-a hit-djit-ûñ na-na-wil-kyōs dōñ-ka yō-xōL-tsan-nei  
up. Then he took it down. Not yet it saw him
- hai-yō ye-lūw xas-lin-tau hai-ya-hit-djit-ûñ kūt a-diL-ya-kil-  
that watching crane. And then he threw him-
- 6 qōtc dō-teō-xō-xō-ne hai me-lūw xas-lin-tau kūt teit-tel-kyōs  
self without the the watching crane. He took it  
knowledge of along
- hai-yō kil-dik-kik-kyō te hai-yaL-ûñ na-wit-xûs-sil dō-ûñ-  
that woodpecker blanket. And he flew along It did  
back.
- 8 kya ye hai-yō me-lūw La nin-nis-an kūt da-nat-xûts-tse  
not that watching. One mountain , lit on  
hear one
- hai-yō na-tses hai-ya-hit-djit kya-tel-tcwū-we-tsū hai me-lūw  
that arrow. And then cry he heard the watching
- 10 xas-lin-tau hai ya-na-kil-qōtc hit-djit tse-tit-mil-a-kūt da-na-  
crane. That he threw Then Tsetitmilakūt it stood  
again.
- na-dū-wiñ-a hai ya-na-kil-qōtc hit-djit kin-teūw-hwik-kūt  
up. That he threw again. Then Kinteūwhwikūt
- 12 na-na-dū-wiñ-a-ei xû-Le-dûñ tce-niñ-ya-hit ûñ-kya naL-tsis  
it stood up. In the morning when he came he saw hanging  
out
- hai dik-gyûñ yī-nûk-a-yī-man tce-in-nūw he tcon-des-ne kūt  
that. Here south across he heard "He!" he thought,  
about it.
- 14 kûn-nūw-hwōñ-<sup>4</sup>x a-teit-ya hai-yō hai-yaL-ûñ hai kī-xûn-nai  
"that is good he is that one." And the Kīxûnai,  
doing
- na-diL-ne-en xō a-den-ne hwe-hwūw-te-te dau teit-den-ne  
that used in vain said, "My blanket it "No," he said,  
to live, will be."
- 16 hwe dōñ kūt hwūw-te-te hai-yaL-ûñ dik-gyûñ yit-de-yī-man  
"I am my blanket And here north across  
the one, it will be."
- miL tein-niñ-yai yī-man-tū-wiñ-yai a-den-ne hwe-hwūw-te-te  
from came Yimantūwiñyai. He said, "My blanket it  
will be."

dau	xōL-tcit-den-ne	hwe	kūn-nañ	kût	hwūw-te-te	dân-Lûñ-
"No,"	he told him,	"I	am the		my blanket	Several
			one,		it will be."	
hwō-diñ	yis-xan	xō	me-lūw- <sup>4</sup> x			
	days	in	he watched it.			
		vain				
		kût	hai-yōx	hwa-ne	hai-ded	
			This way	only	this.	

## TRANSLATION.

*The Young Man Who Threw Himself with the Arrow.*

At Kintcūwhwikût grew a Kîxûnai. By one side of him grew a son and by the other side grew an arrow. This arrow was to fly with. When he threw it he stuck to it. He delighted in throwing himself to the mountains standing there. The young man watched him and was surprised to see what he did. He picked the arrow up and saw that he too stuck to it. He thought, "I am going to do as he does." When the sun was down he thought, "I wish you would go to sleep quickly." Then the old man went to sleep. The young man picked up the arrow and did as the father had done the day before. He threw it and stuck to it. It came down with him on Tsetitmilakût. There it stood sticking up. Then he thought, "This must be the way he has been doing." And again he threw it with himself. At Xōwûñ-kût it came down. Here where it came down was to be the place for the dance. Then he threw it with himself. It came down on the sweat-house door which was made of red obsidian.

Then the father told the son, "There across to the south is hanging a blanket made of rows of wookpecker heads. There is no way to get it for a crane watching near will give warning." "I wish I might go there. What if the crane sitting beside it does see me?" the boy thought. The next day the boy threw himself and came down on Tsetitmilakût. He threw himself again and came down on other mountains. From there he threw again and came down near the place where the blanket was hanging. He took it down. The crane did not see him. Still unseen by the crane he threw himself, carrying along the blanket. When he lit with the

arrow on a certain mountain he heard the crane cry out. From there he threw himself to Tsetitmilakût. Then he threw himself and came down at Kintcūwhwikût.

When his father came out in the morning he saw the blanket hanging there. The one who used to live across the ocean to the south heard about it. "Hi," he thought, "that which he has done is good." And the Kixûnai who used to live there said, "It will be my blanket. "No," he said, "I am the one who will own it," Here from the north across the ocean, Yimantūwiñyai came and said, "It will be my blanket." "I am the one", he told him, "it will be my blanket." For several days Yimantūwiñyai watched trying to get it, but in vain.

## XVI.

*The Scabby Young Man.\**

kin-teūw-hwīk-kūt At Kintēwhwīkūt	kī-xūn-nai Kixúnai	teit-teL-tewen one after the other grew	min-Lūn-ne ten,					
La tsūm-mes-Lōn hai-ūñ one woman.	hai-ūñ And	na-na-tūL-diñ stepping down place	mī-ye tce-it-te under he used to lie.	hai-ūñ And	2			
tewūñ miL xō-wūñ dirt with	xō-wūñ over him	na-ya-de-it-tūL they used to drag their feet.	hai-ūñ And	min-nē-djō-xō-miL after a time				
a-xōL-teit-den-ne he told him,	na-tsēs "Arrows	mil-loi-ne you must feather,"	xōL-teit-den-ne he told him.	dik-gyūñ "Here	4			
nō-hōL yī-nūk-a-yī-man from us	yī-nūk-a-yī-man south across	e-nañ it is	kiL-dik-kik-kyō woodpecker	yai-kyū-wil-tats blanket of strips				
sil-kyōs lies	me in	teit-dil-ye Dance	min-nē-djit middle	me in	tce-ī-yen he always stands."	hai-ūñ And	6	
a-xōL-teit-den-ne he told him,	xa "Come,	wei-diL we will go."	hai-ya-tciñ There	min-Lūñ ten	xō mit- places			
tciñ-a nearit	tsis-tetc they lay.	niL-nē-djit A little way from each other	min-Lūñ ten	xō places	tsis-tetc they lay.	hai The	xōtc very	8
min-nē-djit middle	na-naL-tsis it hung.	hai-ya-hit-djit-ūñ And then	kūt he took it down,	na-na-wil-kyōs				
hai-yō that	te blanket.	xō-tis Over	nō-nai-ya-dū-wit-tal he stepped.	hai-ya-miL-ūñ And	hai-yeū that dis- tant one			10
min-dai-tein-diñ outside	tsis-ten he lay	tce-xōn-des-ne found him	te out.	nō-wūñ "Blanket from us	da-teit-dū- he has taken			
wil-kyōs away,"	teit-den-ne he said.	xō-la-me His hand in	sil-la lies	hai-yō that	na-tsēs arrow.	hai-ya- And		12
miL-ūñ then	a-diL-ya-na-kiL-qōtc he threw it with himself	me-dil-diñ Medildin	yī-nūk-a-yī-man south across	na-na- it stood				

\*Told at Hupa, December 1901, by McCann.

- dū-wiñ-a hai-ya nō-xō-auw-hwil hai xōL-teū-wit-dil hai-yaL-ûñ  
up. There they kept those following him. And  
arriving
- 2 hai ya-na-kiL-qōtc tse-mit-ta na-na-dū-wiñ-a-ei hai-ya-hit-  
that he threw again. Tsemita it stood up. And
- djit-ûñ a-diL-ya-na-kiL-qōtc hit-djit mis-kût yī-man-teiñ  
then he threw it with Then Miskût across from  
himself again.
- 4 na-na-dū-wiñ-a hai ya-na-kiL-qōtc kai-nōñ-a-diñ na-na-dū-  
it stood up. That he threw. Kainōñadiñ it stood
- wiñ-a-ei hai ya-na-kiL-qōtc yī-nûk na-na-dū-wiñ-a-ei es-teiñ  
up. That he threw again south. It stood up, Esteiñ.
- 6 hai-yaL xoi-e teit-te-dim-mil hai-yaL hai ya-na-kiL-qōtc tse-ye-  
And behind they fell one And that he threw Tseye-  
him after an other. again.
- diñ na-na-dū-wiñ-a-ei hai ya-na-kiL-qōtc niL-tûk-a-lai na-na-  
diñ it stood up. That he threw NiLtûkalai  
again.
- 8 dū-wiñ-a-ei hai-yaL-ûñ yī-da-xō-miñ-wa-teiñ Lax a-teil-lau  
it stood up. And Yidaxōmiñwateiñ without he did it.  
reason
- hai-yaL kût da-teit-dū-wiL-kyōs Lai teū-wiL-kyōs-sil La-ai-ûx  
And he took it away. The taking it along really  
one
- 10 dje-lō me nō-niL-kyōs hai-ûñ min-nē-djō-xō-miL xō-wûñ  
djeLō in he put it. And after a time to him
- nō-nauw-nin-deL na-nin yī-dûk-tō-nōñ-a-diñ de-miL hai-ûñ  
to marry came two eastern water from. And
- 12 a-xōL-teit-den-ne nū-wûñ nō-nauw-nin-deL hai xōL-tis-tce  
she said to him, "To you they came to marry." His younger  
sister
- ai-xōL-ne hai-yaL-ûñ xwa ta-kim-meL na-dī-yau mit-tsiñ  
kept telling And for him they made dentalia its meat.  
him. soup
- 14 La-ai-ûx tein-neL-ya-nei hai-yō Lō-kyā-tse hwa-ne hai-yaL-ûñ  
Really he ate it up, that scabs only. And
- xōL-ya-tes-yai hai-yō na-tes-deL yō kin-teūw-hwik-kût dūk-  
with them he that They went That Kinteūwhwikût ridge  
went one. back.
- 16 kan yī-dûk me-na-ya-is-deL hit-djit-ûñ a-den-ne yō miL-lai  
up they started back. Then she said, "That on top  
xe-e-dū-waL-ei miL ai-nin-sin-ne yī-dûk-a-tō-nōñ-a-diñ yī-man-  
disappears over then you must think eastern water's edge across  
the hill



- tcin̄ xō-lūn̄ tee-niñ-ya tce-nin-deL-hit a-xōL-teit-den-ne xō-  
 he must have arrived." When they got there she told him,
- tsin-ne-wan ye-in-tūL-ne hai me-dil tō-ne-wan\* me-dil eñ 2  
 "Carefully you must step that canoe. Black canoe it is  
 in obsidian
- hai ye-wit-kai-te hai-ūñ ūn-te na-wa hai kit-taL-tsit-xō-sin  
 that will come." And many were who were soaking  
 there acorns.
- kōs-tan Lūk-kai Lax nō-nin-Lūk-ne-wan hai-ūñ xō-wūñ 4  
 Hats white just dough put on the And at him  
 ground like.
- Lō-xō-win-sen hai-yō a-in-te tcūk-qal tce-weL hai xō-teL-na-  
 they laughed. That one how he he walked carrying his quiver.  
 appeared
- we ūn-te-ye na-xō-wil-loi nai-yeū-xō-miL a-xōL-teit-den-ne 6  
 How it his belt. From here and one said to him,  
 looked there a long way
- hwō-wūn-dan nai-yeū-xō-miL kī-ye a-xōL-teit-den-ne hwō-  
 "My son-in-law." From here and again one said to him, "My  
 there a long way
- wūn-dan min-Lūñ-xō-miL a-xōL-teit-den-ne hwō-wūn-dan-ne 8  
 son-in-law." Ten places from one said to him, "My son-in-law."
- hai-yaL-ūñ kūt xon-ta ye-teū-wiñ-yai hit-djit kūt ta-ya-kim-  
 And house he went in, then they made
- meL hit-djit-ūñ min-Lūñ me xō-teiñ ye-teū-wiñ-xan hai 10  
 soup. Then ten in to him she brought in, that
- sa-xauw hai-ūñ a-tiñ me tcin-neL-yan ye ya-teon-des-ne kūt  
 soup. Then all in he ate up. "Ye!" they thought,
- xō-lūn-teL hai-ya-hit-djit-ūñ nō-kin-niñ-yan hit-djit tai-kyūw 12  
 "he will be And when he finished, then sweathouse  
 the one."
- ye-teū-wiñ-yai xōL-nō-kin-nil-lit hit-djit-ūñ na-wim-me hit-djit  
 he went in. He finished sweating then he swam. Then
- a-xōL-teit-den-ne dō-xō-lin-ta eñ xō-liñ tais-tsē dik-gyūñ 14  
 he said to him, "No place it is there is sweathouse Here  
 wood.
- nō-hōL yit-de-yī-dūk hwa-ne ūn-te tais-tsē xon-nin-sōtc ān  
 from us northeast only there is sweat- Mink said  
 house wood. it.
- hai-yaL-ūñ kūt tcit-tes-deL mûx-xa hai-ya tcin-nin-deL hit- 16  
 And they started after it. There they arrived.

\*"Water it looks like." One would be likely to slip and hurt himself in such a canoe.

djit-ûñ teū-wil-kil hai-yō kin-es-tan La-ai-ūx mûx-xa-tce-teiñ  
Then he split with that Tan oak. Really to the root  
his hands

- 2 nōn-dik-kil-lei hai-ya-hit-djit ya-na-is-kil hai-ya-hit-djit-ûñ  
that far he split it. And then he split it up. And then

min-Lûñ tsis-loi hit-djit kûť na-tes-deL tewō-la wil-loi xoñ  
ten bundles Then they went Five bundles him-  
he tied. home. self

- 4 ya-wiñ-en yō kûñ tewō-la wil-loi ya-wiñ-en xon-nin-sōťc  
he carried. That too, five bundles carried, Mink.  
one

xon-ta-diñ mū-wate hit-djit a-tiñ Le-na-is-loi hit-djit-ûñ  
Village near then all he tied together. Then

- 6 xō-kûť da-teū-wiñ-an hit-djit a-xōL-teit-den-ne xō-tsin-ne-wan  
on him he placed it. Then he told him, "Carefully

nōñ-auw-ne hai nim-meL-diñ hai-ya-hit-djit-ûñ kûť xō-tel-lit  
you must put the you bring place." Then he smoked  
it down himself.

- 8 hit-djit-ûñ nō-nil-lit-hit tō-teiñ na-wim-me La-ai-ūx yeū yī-de  
Then when he finished at the he swam. Really way down  
sweating river

xañ-xen-nei hai xoi-de-ai xwed-dik-kya-ûñ-te hai kit-taL-tsit-  
he came up. His hair how it looked! Those soaking

- 10 xō-sin Lax noi-niL-kit-ne-wan hai-yaL-ûñ a-den-ne kin-teūw-  
acorns just like fog it appeared. And one said, "Kinteūw-

hwik-kûť miL ûť-ten teit-tes-la ne-xûñ tes-la xōL-teit-den-ne  
hwikûť from he is drowning. Your is she told her,  
married husband drowning,"

- 12 hai-yō hai-ûñ xa-na-is-dī-ya-hit na-xō-teL-tewō-ig tai-kyūw  
that one. And when he came up he swept sweat-house

meûk hai-ya-hit-djit-ûñ a-xōL-teit-den-ne xa xon-ta ye-nai-diL  
inside. And then he said to him, "Come, house let us go in.

- 14 yis-xûñ-de eñ kit-tûk-kûť-te hwik-kai xōL-teit-den-ne kûť  
Tomorrow it is shinny will be my brother- he told him.  
played, in-law,"

ya-kyū-wiñ-yan hai-ya-hit-djit-ûñ yis-xûñ-hit kûť tce-xō-tel-  
They ate. And then next day he took him  
along.

- 16 ten hai-ya-hit-djit-ûñ miL-kit-tûk-kûťc xō-la me nō-niñ-tan  
And then shinny stick his hand in he put.

hai-yaL-ûñ niL-kai-niL-tewit La-ai-ūx sik-kyas-sei kī-ye na-La  
And toward the ground Really it broke. Again another  
he pressed.

xō-wa-in-tan kī-ye hai xa-a-teil-lau La-ai-ūx sik-kyas-sei  
 he gave him. Again the same thing Really it broke  
 he did.

kī-ye hai-yaL-ûñ a-den-ne kût xa xa-te-he hai-ya-hit-djit-ûñ 2  
 again. And he said, "Well, let it go." And then

xō-kyañ-ai-ke xa-win-tan miL-kit-tûk-kûte tse-Lit-tsō eñ nit-  
 his arm he drew from shinny stick blue-stone. "It is  
 tciñ-a ya-dûk-kai tcis-tewin-te xō-teit-den-ne hai-ûñ hai 4  
 before wall stick he will make," he told him. Then that  
 you up

yū-wûn-dim-mil-lei wil-weL-ei xa-ai-ya-xōL-iñ.<sup>4</sup>x hai-ya-hit-  
 went through. Until night they did that with him. And  
 djit-ûñ kût na-ne-wes-dil-lai hit-djit kût na-ya-tes-deL hai- 6  
 then he won. Then they went homo.

ya-hit-djit kût a-teon-des-ne tsis-da-te hai-yō hit-djit-ûñ  
 And he thought, "He will stay," that one. And then

yis-xûñ-hit a-teon-des-ne xō-wûñ na-tes-dī-ya-te hai min-Lûñ 8  
 next day he thought, "To them I will go back." The ten

xōL-Liñ hai-yō xōL-tis-tce kûn-na hai-ya-hit-djit-ûñ na-tes-  
 his that one his sister too. And then he went  
 brothers

dī-yai na-in-dī-ya-yei kin-tcūw-hwik-kût hai-yō xōL-Liñ wûñ 10  
 home. He got back to Kinteūwhwikût his brothers to.

hai-ya-hit-djit-ûñ hai xōL-tis-tce aL-teit-den-ne yī-dûk-tō-nōñ-  
 And then his sister he told, "To the eastern  
 a-teiñ te-seL-te hai-yō xōL-Liñ eñ meū-na-sit-tan La hwa-ne 12  
 water's we will Those his it meūnasitan\* once only  
 edge go." brothers was

miL xoi-kin-ne hai-yaL-ûñ kût teit-tes-deL det na-dil-le  
 with went around. And they two went. Now they are

hai-ya-teiñ hai eñ xō-teit-dil-ye hai-ded xûn-nûk-ka teit-dil- 14  
 there. This is his dance, this river along dance.

ye kyū-wiñ-ya-in-yan-ta-diñ xa-a-kiL-in-te teit-den-ne La  
 "In the Indian world that way they he said. "One  
 will do,"

tsûm-mes-Lōn Lū-wûñ kûn-na xō-is-dai-te hai tcō-xō-wiL- 16  
 woman, one of too a man will be who will fix the  
 them

tcwel-liL-te hwe hwin-nis-te hai xoi-kyûñ miñ-ya-te hai  
 dance place. My body his mind will come to who

xa-a-kyū-wil-leL-te. 18  
 will do that."

\* A head-dress for the Jumping Dance. See Life and Culture of the Hupa, p. 86.

## TRANSLATION.

*The Scabby Young Man.*

At Kinteūwhwikût there grew ten Kîxûnai and one woman. One of the brothers who was covered with scabs lay next to the steps in the sweat-house where the others stepped over him with their dirty feet. Once the head-man of the family commanded him to feather arrow-shafts. "Here across the river toward the south hangs a blanket made of woodpecker scalps in rows," he said. "The man who stands in the middle of the dance always wears that blanket." "Very well, let us go," said the brother who was covered with scabs.

They found ten men lying there a little way from each other. Right in the middle was hanging the blanket. The scabby brother stepping over them took the blanket down. The man lying on the outside first discovered what had hapened. "He has taken the blanket away from us," he cried. Then the scabby one in whose hand lies the arrow\* threw himself with it. The arrow came down on the west side of the Trinity river south of Medildiñ. Those who were pursuing him came there. He threw himself with it again. This time it came down at Tsemita. Again he threw it landing opposite Miskût. From there he threw himself with it to Kainoñadiñ. Then he threw the arrow with himself back to Esteiñ. Those who were following him fell behind. He threw it again coming down at Tseyediñ. The next time he threw it landed with him at Niltûkalai. Then without special reason he threw it to Yîdaxomiñwateciñ. Having succeeded in taking away the blanket he put it into a storage basket.

After a time two maidens came to marry him from the shore of the eastern world. "They have come to marry you," said the sister to the scabby brother. The stranger women made soup for them of dentalia meat. The scabby brother was the only one who could eat it. Then he went with them along the ridge from Kinteūwhwikût toward the east. Before they left one of the

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\* See p. 205.

women told his sister that when the feathers on his head-dress disappeared behind the crest of the mountain she might know he had reached the eastern world.

When they came to the shore of the body of water which separates the eastern world from this, one of his wives cautioned him to step into the canoe with care. The canoe, which had come to ferry them across, was made of black obsidian, on which ordinarily one would slip and hurt himself. So many woman were making soup by the water's edge that the ground was white with their hats, as if dough had been spread over it. The women laughed at him as he walked along. His quiver looked as badly as he. When he was yet a long way off he heard someone calling him son-in-law. He heard himself called that way ten times.

When he came to the house of his wives he went in. They made soup and brought him ten baskets full. He ate it all. "Ye! he will be the one," they thought. When the meal was over the men went into the sweat-house. After the scabby one had finished sweating he went out to swim. Then someone said to him, "You can't find sweat-house wood around here. Northeast from here is the only sweat-house wood." It was Mink who told him this. Then they two went there after it. The scabby one took a Tan oak and split it to its roots with his hands. Then he split it up and made ten bundles of it. They went back each carrying five bundles. When they were near the village they put the wood down. Having tied them all together, Mink lifted them all onto the back of the scabby man. "Put them down carefully wherever you take them," he said.\*

Then the scabby fellow smoked himself. When he was through he went to the river to swim. He came to the surface of the water way down stream. How beautiful his hair looked! There were so many women making soup by the riverside that the steam of the cooking settled over the place like a fog. One of the woman said, "That fellow who came here from Kintcūw-hwikût and married is drowned." "Your husband is drowned," she told one of the wives. When he had come up from the river,

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\* Compare p. 148.



now no longer scabby, he swept the sweat-house. "Come," said Mink to him, "let us go into the house. Tomorrow there will be shinny-playing."

The next day Mink took the stranger along to the game and handed him a shinny stick. When the one who had been scabby pressed down on it to test it, it broke. Mink gave him another which broke also. "Well, let it go," said the guest and drew from his arm a shinny stick of blue-stone.\* "They will make a wall come between you and the goal," his companion told him. He sent the balls right through the wall. They played until night. Having won, Mink and the man from Kinteūwhwikût went home. "He will stay here," thought the father of the wives. The next day the one who had been scabby concluded to return to his brothers and sister. When he got back to Kinteūwhwikût he said to his sister, "Let us go to the eastern world." He gave to each of his brothers a woodpecker head-dress. The brother and the sister went away. They are there now.

This along-the-river-dance is his. "In the Indian world they will do this way," he said. "There will be one man and one woman who will fix the dancing place. My body will come to the mind of the man who will do that."

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\* Compare pp. 147 and 149.



## XVII.

*The Passing of the Kixûnai.\**

- hai-yaL-ûñ yōt Lel-diñ na-tel-dite-tewen xō-xai La hai-  
 And there at Leldiñ he grew his son one.
- yaL-ûñ xon-teû-wil-lau mil-la-kin-ta mil-la-kin-ta xon-teû-wil- 2  
 And he painted his wrists. His wrists when he had
- lau-hit yin-ne-teû-wil-ten-nei hai-yaL-ûñ hai kī-xûn-nai-ne-en  
 painted he put him in the ground. And the Kixûnai used to be
- ye-nes-git hai-yō a-teil-lau hai-ûñ mik-kya-teiñ tas-yai 4  
 it frightened that he did. And away from it they fled.
- sa-win-den mik-kya-teiñ hai-yaL-ûñ tse-kiL-djen mit-Lō-we  
 They travelled away from it. And (a white its medicine  
 bug)
- na-is-tewen hai-ûñ hai kī-xûn-nai Le-nū-wil-nes ta-kim-miL- 6  
 made. And the Kixûnai met together Takimil-
- diñ hai tai-kyūw ni-kya-ō-diñ† min-dai hai-ûñ Lū-wûñ  
 diñ the sweathouse large outside. And one of  
 them
- a-den-ne dō La-ai-ūx tas-ya-hwûñ ma nō-na-kin-niñ-ûn-te 8  
 said, "Not at once one ought to For it one should leave  
 go away.
- hai kyū-wiñ-ya-in-yan a-tin-te‡ hai-ya-hit-djit-ûñ me-dil  
 that Indians will do. And then canoe
- tcis-tewen hai-ya-hit-djit-ûñ kût tcit-tes-lai me-dil-diñ yī-nûk- 10  
 he made. And then they started Medildiñ above  
 by boat.
- a-yī-man me-na-nil-lai hai-ya-hit-djit-ûñ hai-ya xon-a-dū-  
 across they landed. And then there they painted
- wil-lau hai-ya-hit-djit-ûñ nin-tsis-deL§ tcit-dū-wil-ye La xû-Le 12  
 them And then they danced. They danced one night.  
 selves.
- yis-xûñ-hit na-dū-wil-ye hit-djit-ûñ xot-da-wil-lai tse-mit-ta  
 Next morning they danced Then they came down. Tsemita  
 again.

\* Told at Hupa, December 1902, by Senaxon.

† Compare Life and Culture of the Hupa, p. 12.

‡ For a general description of this dance and the places here mentioned see Life and Culture of the Hupa, pp. 82-3 and the map.

§ An old-fashioned word. The recent form is nin-is-deL.

- me-na-nil-lai hai-ya-hit-djit hai-ya yis-xan kī-ye teit-dil-  
they landed. And then there until day again they
- 2 ye-<sup>ā</sup>x hai-ya-hit-djit yis-xūn-hit na-dū-wil-ye-hit a-dūk-kūt  
danced. And then in the morning when they had them-  
danced again selves on
- nō-nil-lai hit-djit-ūn kūt me-dil ye-teit-te-deL hit-djit deōx  
they put Then canoe they went in. Then this  
(regalia). way
- 4 yī-nūk-a-yī-man dit-tse-nō-nil-lai hit-djit-ūn kūt xot-dañ-xen  
up stream across they headed the And then they floated  
canoe. down.
- hit-djit me-nin-tsis-deL hai-ya-hit-djit xot-dan-xen mis-kūt  
Then in it they danced. And then they floated Miskūt  
down.
- 6 yī-man-teiñ me-nil-lai min-Lūn-diñ yī-man nō-nūn-de-xen  
opposite they landed. Ten times across they floated  
to shore.
- hai-yaL-ūn hai-ya kī-ye teit-dū-wil-ye yis-xan teit-dil-ye-<sup>ā</sup>x  
And there again they danced. Until day they danced.
- 8 xū-Le-dūn kī-ye na-dū-wil-ye hit-djit xot-da-wil-lai kī-ye  
In the again they danced. Then they went down again.  
morning
- tse-lūn-diñ hai-ya kī-ye teit-dū-wil-le La xū-Le teit-dū-wil-ye  
Tselūndiñ there again they danced. One night they danced.
- 10 hai-yaL-ūn yis-xūn-hit kī-ye na-dū-wil-ye hit-djit yī-nūk tee-  
And next morning again they danced. Then up river
- in-di-qōt-diñ mī-ye me-na-nil-la-yei hai-ya-hit-djit-ūn hai-ya  
Teindiqōtdiñ under they landed. And then there
- 12 kī-ye La xū-Le teit-dū-wil-ye hai-ya-hit-djit-ūn xū-Le-dūn  
again one night they danced. And then next morning
- xot-da-wil-lai me-is-diL-diñ me-nil-la-yei hai-ya La xū-Le  
they went down. MeisdiLdiñ they landed. There one night
- 14 kī-ye teit-dū-wil-ye hai-ya-hit-djit-ūn xū-Le-dūn na-dū-wil-ye  
again they danced. And then in the they danced  
morning again.
- hit-djit-ūn kūt me-sit-te-deL Lō-hwūn-kūt-teiñ Lō-hwūn-kūt  
Then they moved up Bald Hill. Bald Hill
- 16 teit-dū-wil-ye-ei hai-ya-hit-djit-ūn yis-xūn-hit kī-ye teit-dū-  
they danced. And then next morning again they
- wil-ye hit-djit-ūn deōx yī-man-a-yī-nūk din-nūn na-nū-win-  
danced. Then this way across south facing they formed a
- 18 dik dik-gyūn na-nū-win-dik de hai ne-he na-ne-wit-dil-  
line. Here they lined up. This we will look

- in-il-te hai-ya-hit-djit-ûn tas-ya-yei me-la dik-gyûn yit-de-yî-  
at. And then they went Some here north  
away.
- man-teiñ tas-ya-yei me-la dik-gyûn yî-nûk-a-yî-man-teiñ tas- 2  
across they went, some here south across they  
ya-yei me-la dik-gyûn yî-nûk-a-yî-dûk-teiñ tas-ya-yei me-la  
went, some here southeast they went, some
- de-nôw-kût-teiñ tas-ya-yei me-la de-nô-hôL yit-de-yî-dûk-teiñ 4  
above us went away, some from us northeast  
tas-ya-yei hai-yôw a-tin-te kyû-wiñ-ya-in-yan na-nan-deL-te  
went away. This way they Indians when they  
will do, become,
- deûk ai-kiL-in-te kyû-wiñ-ya-in-yan na-nan-deL-te hai-ûn 6  
this when it Indians when they become. And  
way happens
- ma a-na-dit-ten hai-ded hai-ya-miL-ûn Lû-wûn na-na-is-yai  
for we did this. And one of them stayed  
them around.
- a-teon-des-ne ke dai-dôw-hwûn na-deL-tse ye kî-xûn-nai 8  
He thought, "Well, where are living instead Kixûnai."
- sai-kit-diñ uñ-kya Liñ hwûn teiL-tsan kai-lûw mit-ta-diñ  
He was surprised dog only he found willows among.
- hai-ya-miL-ûn xô-wûn tein-niñ-yai a-xôL-teit-den-ne nû-wûn 10  
And to him he came. He said to him, "From you  
sa-win-den hei-yûn teit-den-ne xûn-nē-yeûw-te kût dêt  
they have "Yes," he said. "I am going to talk. This  
gone." time
- hwa-ne kût xûn-nē-yeûw-te xa hwe dêt meûk kûn-na nai- 12  
only I will talk. Well, I this in too will  
era
- ya-te kyû-wiñ-ya-in-yan me-nai-lûw-te Lax kyû-wiñ-ya-in-yan  
live. Indians I will watch. But Indians
- na-nan-deL-te kût mit-diL-wa dô-xô-liñ kî-ye-diñ xûn-nûw- 14  
when they then no more again I will  
become
- yeûw xûn-nē-yeûw-de kyû-wiñ-ya-in-yan dô-xô-wil-lel-liL-te  
talk. If I talk Indians will be no more.
- da-xô-ûn a-dî-ya-te hai-yaL-ûn me-is-La-dei tee-min-niñ-yôt-dei 16  
They will die." And he ran up. He drove out a deer.
- hai-ya-miL-ûn ta-na-is-waL-ei hai-yaL ta-na-is-ten-nei miL  
And he threw it out And he had taken then  
of the water. it out
- eñ hai-yô kûn-na kût a-den-ne hwe kûn-na kût dô na-hwû- 18  
it that too said, "I also must not  
was one

wes-tsûñ-hwûñ hai-yaL-ûñ hai-yō Liñ eñ a-den-ne hwe-eñ  
be seen again." And that dog it was said, "I

kût de-de meûk kût na-nai-ya-te teit-den-ne kyû-wiñ-ya-in-  
here around I am going he said, "Indians  
to live,"

yan mûw-lûw-te.  
I will watch."

## TRANSLATION.

*The Passing of the Kixûnai.*

At Leldiñ he grew with one son. He painted the wrists of the boy and then buried him. The Kixûnai who used to live there were afraid of what he had done and fled. They went away. A white bug made medicine. The Kixûnai met at Takimildñ outside of the large sweat-house. One of them said, "We must not go away at once. We must leave that which the Indians will do."

Then they made a canoe and went up the river. They landed above Medildiñ on the opposite side of the river. They painted themselves and danced there one night. The next morning they danced again. Then they came down landing at Tsemita. They danced there all that night. The next day when they had danced they dressed themselves and got into the canoe. They headed the boat across the river and up stream. Then as they floated down, they danced. When they had floated down opposite Miskût they approached the shore. Ten times they came up to the shore and went back again. Finally landing, they danced there that evening and again in the morning. Then they went down to Tselûndiñ where they danced. After dancing the next morning, they went up the river and landed close to Tceîndiqot-diñ, where they danced that evening. The next morning they went down to Meîsdiñ. There they danced one afternoon and one morning. Next they moved up to Bald Hill. They danced there that day. The next day they danced there again. Then it was they lined up facing the northwest. "This is the dance we will see," they said.

And then they went away. Some of them went across the ocean toward the north. Others went across the ocean to the south. Still others went to the southwest. Some went to the

world above us. And others went to the northeast. "This is the way Indians will do when they come. We did it for them," said the Kixûnai.

One of Kixûnai had not gone with the rest. "Let me see where the Kixûnai are who were living about here," he thought. He was surprised to see only a dog among the willows. He came up to him and the dog said, "They have gone away and left you." "Yes," said the Kixûnai. "I am going to talk just this once," said the dog, "I am going to live around here and watch the Indians. When the Indians come, I will not talk again. If I should talk the Indians would be no more. They would die." Then the dog ran up the hill and drove a deer out of the brush into the river. The Kixûnai threw the deer out of the water and then he said, "I shall not be seen again either."

## XVIII.

*The Spoiling of the World.\**

Lel-diñ na-teL-dit-tewen yī-man-kyū-wiñ-xoi-yan tsūm-mes-  
 Leldiñ he grew Yimankyūwiñxoiyan. Women

- 2 Lon nax hai xō-ûť sil-lin-te hai-ûñ kyū-wiñ-ya-in-yan na-  
 two his were to be. Then Indians were  
 wives

nan-deL-te sil-len miL Lit noi-niL-kit hai-yō nin-nis-an nes-  
 to become, then smoke stayed in Those mountains that  
 one place.

- 4 noi min-nē-djōx ûL-tsa hai-ya-miL-ûñ dō-teū-wiL-den nin-nis-an  
 stand half way that far. And he got lonesome. World  
 down

meūk teit-tes-yai de mûk-kai yī-de teit-tes-yai kût nin-nis-  
 over he went. This on north he went. World

- 6 an meūk Le-na-in-dī-ya-te sil-len miL ûñ-kya tsūm-mes-Lōn  
 in he got nearly round then he saw woman  
 sit-da tin-teiñ-hwōñ hai-ûñ teū-wes-yō hai tsūm-mes-Lōn kût  
 sitting goodlooking. Then he liked that woman.

- 8 Le-na-in-dī-yai miL teiL-tsan hai tsūm-mes-Lōn yōt eñ kûñ  
 He completed then he saw that woman there too.  
 the circuit

kût teiL-tsan hai kyū-wiñ-ya-in-yan hai tsis-da-diñ hai-ûñ  
 He saw the child the he used to Then  
 stay place.

- 10 dik-gyûñ yī-nûk nin-nis-an nōn-a-diñ kī-ye xûx-xai teis-tewen  
 here south the worlds edge again a child he made.

hai-ûñ xōte kût wiñ-yen-nei hai-ûñ yōn-e-yī-dûk tsis-ten  
 And quite he was able And back of the he lay.  
 to stand. fire

- 12 a-den-ne Lel-diñ mûk-ka nō-auw-ne-en xō-ka-sa-an-ne yī-man-  
 Somebody "Leldiñ the fire pit cover on him, across  
 said,

yī-dā-teiñ tee-il-La-de xa xō-liete xō-teiñ ûl-le sai-kit-diñ  
 from the he is run- "Come, quick to him take it He was  
 north ning along." over." surprised

\*Told by McCann at Hupa, December 1901.



- ûñ-kya a-xōL-teit-den-tse da-xūnt-dī-ye hai deōx tsis-dai  
to hear him say to him. "Where is he that here stays?"
- hai-yaL-ûñ a-den-ne da-xwed-na nik-kyū-wiñ-ya-in-yan-ne-en 2  
And he said, "Why do you want him?" "Your child used to be
- dōñ mûx-xūn-nai yin-ne-teū-wiL-tiñ hai-yaL-ûñ La-ai-ūx  
still alive in the ground they And really  
have put."
- a-dī-ye nō-na-kin-niL-kis xon-ta ye-na-wit-yai hai-ya-hit-djit 4  
under he put his hand house he went in. And then  
himself
- ûñ a-na-dis-loi hit-djit hai-yō xō-kyū-wiñ-ya-in-yan ya-na-  
girded himself. Then that his child he
- wiL-ten hit-djit a-dit-ta teū-wiL-ten hai-ya-hit-djit-ûñ yī-man 6  
picked up. Then in his he put him. And then across  
sack
- ye-na-wiL-kait hit-djit da-na-dū-win-Lat na-wil-dit-dal mit-  
he went. Then he ran down. He ran along
- tûk-kai-kût yī-na-teiñ na-na-wil-Lat dai-dī-xūn-na na-wa-ne 8  
Southfork from the He ran down. There nobody walked  
creek south. around.
- na-nin ûñ-kya niL-teiñ din-nūñ yañ-a hai-ûñ hai yeū dī-  
Two he saw each other facing sitting. And that over some-  
there
- hwō wil-tewen\* wūñ tein-niñ-yai hit-djit xa-na-wiL-ten hai 10  
thing was made to it he went. Then he dug it out.
- ya-hit-djit-ûñ hai-yaL-ûñ xon-diñ nō-na-niL-ten hai-yaL-ûñ  
And then fire place he put it. And
- dūñ-xō kī-ye yin-ne-nal-Lat min-Lūn-diñ win-te xa-a-na 12  
again in the ground it ran. Ten times always it did
- dī-yau hai-ûñ xōte nin-nis-an tewin-dai-wiL-ten dō-da-xō-a  
that. And quite the world he spoiled. Would never
- tiñ miñ-in-ne kyū-wiñ-ya-in-yan xa dōñ xa-te-he tcon-des-ne 14  
die it would people. "All right let it be he thought.  
have been that way,"
- hai-yaL-ûñ kût teit-tes-yai ded mûk-kai yī-na-teiñ kût teit-  
And he went this on from the They  
south.
- tes-la-ye-xō-lūñ hai mûk-ka teit-tes-yai djic-tañ-a-diñ yī-da 16  
had gone in a Those after he went. Djictañadiñ from  
boat he saw.
- teiñ na-na-wil-La-dei dañ-ye-xo-lūñ yū-diñ-hit xot-tū-wai-a  
the he ran down. A while ago they Finally Xotūwaia-  
hill had gone he found.

\* Euphonistic expression for a grave.

- kût tee-in-La-dei sai-kit-diñ kai-kis-dē-ke teū-wil-la-le yū-diñ-  
kût\* he ran out. He saw with Kaikisdēke they were Finally  
surprise going along.
- 2 hit na-tin-nōx-xoi tee-wil-lin-diñ ye yū-wit-diñ-hit-ûñ mûk-  
Natinōxoi Teewilindiñ instead. At last the  
ka-na-dū-wûl-a-diñ tee-il-La-dei sai-kit-diñ-ûñ-kya kût yī-man  
mouth of the Klamath he ran down. He was surprised already across  
to see
- 4 dit-tse-nō-nil-la-xōl-lûñ hai me-dil hai-yaL-ûñ a-xōL-teit-  
was pointed the canoe. And one  
den-ne yeū teūk-qal hai nin-nis-an tewin-da-wil-ten hai-yaL-  
said "Away walks that world spoiled." And  
there one
- 6 ûñ a-den-ne dōñ-ka-tsit hai-de hwik-kyū-wiñ-ya-in-yan  
he said, "Wait, this my child  
hwa-ne te-sōL-tin-te hai-yaL-ûñ Lū-wûn xoi-kya-niL-ten hai-  
only you will take." And one of took it from him.  
them
- 8 ya-hit-djit-ûñ kût xon-teū-wil-lau hit-djit ye-teū-wil-ten-nei  
And then he painted him. Then he took him in.
- hai-yaL kût tañ-xen-nei hai-yaL-ûñ xoñ hai-ya na-des-de-qōt  
And they floated And he there tumbled around.  
away. himself
- 10 teū-win-tewû hai-ya-hit-djit-ûñ ta-dete xoñ tein-niñ-yai Lō-  
He cried. And then Smaller him came to,  
hawk  
me-we nai-kit-ta kiL-La-xûñ† tseūk-ka-yañ-ai‡ xon-tel-tau  
Cotton- Jack-rabbit, Ground-squirrel, Coyote,  
tail,
- 12 nis-tan-ka-kit-tûk-gōw§ min-dite kiL-na-dil miL-tewan-tûL-tan  
Pine-martin, Wildeat, Wolf, Fox,  
kit-tsai kis-tai-tewûñ hai-ya-miL-ûñ a-den-ne xa dōL-ye  
Hawk, Crow. And he said, "Come, dance,
- 14 hwit-tsoi-xai hai-yaL-ûñ teit-dū-wil-ye kût hai-yaL-ûñ a-xōL-  
my grand- And they danced. And he said  
children."
- teit-den-ne yeū teit-dil-ye nō-na-niñ-ûñ hai nin-nis-an tewin-  
to them, "Way dance he is leaving that the world he  
over one

\*Paetah, a village opposite Weitchpec on the east side of the Trinity.

†"In the brush deer."

‡"Rock on sitting."

§"Log on runs."

- da-wiL-ten ye-he is-dō da-xōk-he a-xō-wit-la hai-yaL-ûñ  
spoiled." "Yehe! I wish something would happen And  
to him."
- na-tes-dī-yai a-tcon-des-ne is-dō da-xûñ-hwe-e kī-ye tcit-dil- 2  
he came back. He thought, "I wish somewhere again dance
- ye nō-na-na-ûñ hai-yaL-ûñ na-in-dī-yai kai-kis-dē-ke hai-yaL-  
I might leave." And he came back to Kaikisdēke And
- ûñ hai-ya kī-ye tcit-dū-wil-ye dī-hwō sats ai-kit-iñ-xō-siñ 4  
there again was a dance. Some bears did that.
- hai-yaL-ûñ na-tes-dī-yai na xō-iL-kût yī-nûk kai-te tcon-  
And he came back across Redwood "South along it he  
creek. will be,"
- des-ne nax tcit-dil-ye nō-na-niñ-an hai-ûñ yeū yī-dā-teiñ 6  
thought. Two dances he left. Then way from the  
off north
- na-wit-dal-hit a-xōL-teit-den-ne ye-he it-dō da-xōk-he a-xō-  
when he came he said, "Yehe I wish something would
- wit-la hai tiñ-xe-neūw tsō-yōL-tel a-xōL-teiñ ye-he xa xon-na 8  
happen who spoke the Gull he told, "Yehe! come for  
to him curse." him
- nō-a-diñ-xauw xōL-teit-den-ne hai-ya-miL-ûñ kût xon-na nō-  
lay yourself he said. And for him she  
down,"
- a-din-niñ-xan da-xwed-dik-kya a-teiñ-te yō sai-kit-diñ-ûñ-kya 10  
placed herself. How she looked there. He saw with  
surprise
- tsis-sûx-xûñ hai-yaL-ûñ xoik-kya-teiñ yī-nûk nō-na-dū-win-taL  
lying there. And from her south he stepped away.
- hai-yaL-ûñ nis-sate na-wit-dal miL a-tcon-des-ne xōL-neūw-te 12  
And little ways he went then he thought, "Let me lie  
with her,
- mûx-xûn-nauw-dal-te hai-ûñ kût xōL-teiñ-nes-ten miL La-ai-ûx  
having gratified myself I Then with her he lay then really  
will go back."
- a-de-xōL-kit La-ai-ûx yī-man xōL-ta-na-wil-Lat xō-dje-e-it- 14  
she caught him Really across with him she went. He became  
against herself.
- din-te-e-il-lū miL xa-na-xō-iL-tūw  
unconscious then she kept lifting  
him out.

## TRANSLATION.

*The Spoiling of the World.*

Yimankyūwiñxoiyan\* and the two women who were to be his wives grew at Leldiñ. When the time was near for Indians to appear upon the earth the smoke which was a token of their coming was seen. It hung along on the mountains as far down as those which stand in the middle of the world. Yimankyūwiñxoiyan got lonesome and started to travel over the world. He went down this way through Hupa toward the north. When he had travelled nearly around the world he saw a handsome woman living there. He liked her. Finishing his journey he came back where he used to live and saw his wives and his child.

Then he went away to the world's edge toward the south where the handsome woman lived and became the father of a son. When the child was large enough to stand, his father told him to lie down back of the fire. Someone called out, "A Southfork man is running along from the north on the other side. He has the cover of the fire-pit on his head."† "Quick, take the boat over to him," Yimankyūwiñxoiyan said. He was surprised to hear the stranger asking, "Where is the one who lives here?" "Why, what do you want?" they asked him. "Your child they have put in the ground still alive," said the messenger. Immediately Yimankyūwiñxoiyan put his hand under himself and got up. He went into the house and girded himself.

Picking up his child he put him in his sack and crossed over. He ran down Southfork creek to Leldiñ. There was no one to be seen walking about. He saw his former wives sitting facing each other. He went to that something (grave) which had been made. He dug out the child and put it by the fire. It ran into the grave again. He dug in out ten times and it ran back each time. It quite spoiled the world. People would never have died but for that. "Well, let it be that way," thought Yimankyūwiñxoiyan.

\* Yimankyūwiñxoiyan, "Old-man-across" is said to be the same as Yimantūwiñyai.

† It is customary for those who have touched a corpse to cover their heads lest the world be spoiled.

Then he started down toward Hupa after the Kīxūnai who had fled. He went on foot following those who had gone in a boat. When he came down the hill to Djictañadiñ he found they had been gone some time. He ran on to the mouth of the Trinity. He was surprised to see from there that they were passing Kaikisdēke. He passed Natinōxoi Tcewilindiñ and at last ran down to the mouth of the Klamath. There he saw the Kīxūnai dancing in a boat which was headed across the ocean. One of them said, "Way over there is walking the one who spoiled the world." "Wait," called Yīmankyūwiñ-xoiyan, "only take my child." One of them took the child from him, and having painted it, put it into the boat. Then they went away.

Yīmankyūwiñ-xoiyan tumbled about on the sand in his grief and cried. Then Smaller hawk, Cotton-tail, Jack-rabbit, Ground-squirrel, Pine-martin, Coyote, Wildcat, Wolf, Fox, Hawk, and Crow came to him. "Come dance, my grandchildren," said Yīmankyūwiñ-xoiyan. And they danced. Then someone said to the others, "Way over there, that one who spoiled the world is leaving a dance." "Ye-he!" he exclaimed, "I wish something would happen to him." Yīmankyūwin-xoiyan went back. "I wish I had left dances for them at other places," he thought. He came back and arranged another dance. Some bears danced this time. He came back across Redwood creek and thought to go south. There he left two more dances. Then someone who was living way to the north said, "I wish something would happen to that one who did wrong." Finally he told Tsōyōltel to go and lie in the trail to tempt Yīmankyūwiñ-xoiyan.\* She did as she was told. Yīmankyūwin-xoiyan was surprised to see her lying there but he walked on by her toward the south. Yielding to temptation he returned to her. Immediately she caught him against her breast and went with him through the water back across the ocean. As often as he became unconscious she held his head above water for him to recover.

\* Compare p. 132 and footnote. In the former case the immortal beings wished to prevent the Indians' renewing their youth and becoming immortal. In this case they wished to prevent their securing the dances which are the peculiar possessions of the immortals.



## XIX.

*Formula of the Jumping Dance.\**

- kût hai kyū-wiñ-ya-in-yan kī-xûn-nai sil-len hai-ûñ hai  
 Already that Indian Kixûnai was Then that  
 becoming.
- 2 kis-sea-qōt wûn-na-ī-ya La-djes wûn-na-ī-ya kût dea-xa-  
 kiseaqōt he worked on. Every day he worked on it. The time
- win-den miL hai kī-xûn-nai sis-lin-te La me-teL-xa La-djes  
 was near when Kixûnai he was to One he finished every day  
 become.
- 4 kyū-wi-yûl dō-kyū-wit-yan Lax teit-te-te-tewit hai kis-sea-qōt  
 food without eating so he completed that head-dress.  
 quickly the measure
- hai-yaL kût dō-na-xō-wes-tsan da-xō-ûñ-a-teit-yau xō-win-sen  
 And he was not longer That he was dead they all  
 seen. thought.
- 6 hai-yaL min-nē-djō-xō-miL na-in-dī-yai Lax hwe-eñ na-xōw-  
 Then after a time he came back. "Just I to tell you
- lik-miñ hai-de nauw-dī-yai xa-a-iL-in-te hai-yō yin-nûk-kût-  
 this I came back. That way he there up-river on the  
 will do
- 8 teiñ hai sa-xauw-sai-ke-xauw-diñ hai-yōt sa-ûn-te hai kin-ai-  
 bank. The soup-eating place that will be. That pipe
- gyan hai mite-teiñ na-sa-ûn-te yō kûñ hai teit-dil-ye hai  
 that toward will lie. There too the dance; that
- 10 kyûñ yōt sa-ûn-te dik-gyûñ hai-yōt kī-xûn-nai-ta-diñ hai  
 too will be here. Over there Kixûnai world the

---

\*Told at Hupa, November 1901, by Senaxon.

This formula is repeated by the priest while preparing the ground where the dancers stand in the Jumping Dance at TakimiLdiñ. He is assisted in this work by a woman. The stones and sticks are removed. The priest then strews the powdered roots of *Leptotaenia Californica* over the ground on which the dancers are to stand. The formula is repeated as the root is scattered. The priest does not drink water during the ten days of the dance. He omits the customary daily bath in the river or otherwise it will rain. He fasts each day of the dance until the ceremony is completed for the day. He stripes his body with charred *Leptotaenia* root beginning at his wrists.



a-īL-en-ka hai teit-dil-ye dik-gyûn hai-yûk sa-ûn-te hai kī-  
way they that dance here that way it will be. The Kī-  
do it

xûn-nai-ta-diñ a-īL-en-ka hai teit-dū-wil-ye-te hai dō-wûñ- 2  
xûnai world way that they will dance." He must

xûn-ne-yeûw-he-ne hai yī-na-teiñ xot-dan-tee hai-ye wûñ  
not talk about the one from the blows. Those about  
south

xûn-ne-yeûw-ne hai min-Lûñ xot-dan-tee hai yī-dûk xot-dan- 4  
he must talk the ten winds which down blow.

tee hai-ye dik-gyûn xot-da-na-kyû-we-sin-tee-te hai eñ kyû-  
This here you will blow down. That it is

wiñ-ya-in-yan-ta-teiñ dō-xot-dan-tee hai-ye xot-da-na-we-sin- 6  
Indian world never blows. That you will blow down.

tee-te kyû-wiñ-ya-in-yan te-dī-yûn-te hai-de mûk-kût xot-da-  
The people will live to this on them blows.  
old age

kyû-wes-tee hai-ya-mīL-ûñ mûx-xa-tee-xō-len tee-it-tsit hai 8  
And incense root he always That  
pounds.

meûk teit-te-im-mil.  
on he scatters.

#### TRANSLATION.

#### *A Formula of the Jumping Dance.*

When that Indian was becoming a Kixûnai he worked making kiseaqōt. He worked on them every day. He finished one each day without eating, so quickly he made them. They did not see him any longer. They thought he was dead.

Then after a while he came back. "I just came back to tell you what it is they will do up the river on the bank. That will be the place for eating the acorn soup. The pipe will lie buried there. That dance too will be held here. The way they do over in the Kixûnai world; that way they will make the dance here. In the way of the Kixûnai world they will dance." He, the priest, must not talk about the wind that blows from the south. He must talk about the ten winds which blow down from the world above. These will blow down here. Ye winds which never blow in the Indian world, blow down here. People will live to old age if they blow on them. He always pounds incense and scatters it there.



## XXI.

*Origin of the Jumping Dance.\**

- ta-kim-miL-diñ e-nañ kyū-wiñ-ya-in-yan-ne-en kī-xûn-nai  
 At Takimilđiñ it was, an Indian used to be, Kīxûnai
- tsis-len-ne tcit-dil-ye tcū-wes-yō hai-ûñ nik-kyaux na-e-ī-ya 2  
 became. Dances he liked. And much it used to  
 rain,
- miL a-den-ne xa dōL-ye tca-da nik-kyaux nañ-ya hai-ûñ  
 then he said, "Come, dance. Too much it rains." And
- nin-nis-an meûk tcit-tes-yai tcit-dil-ye eñ xa-teñ-en hai-ûñ 4  
 world over he went. Dance it he looked And  
 was for.
- yū-wit-diñ-hit nin-nis-an meûk Le-na-in-dī-yai hai-ûñ tcil-  
 finally world around he encircled. And he
- tsan tcit-dil-ye dik-gyûñ nō-hōL yit-de-yī-dûk min-lûñ-xoi 6  
 saw dance here from us northeast. Ten places
- niL-nē-djōx tcit-dil-ye hai wes-yō tcit-den-ne na-in-dī-ya-hit  
 near they danced. "That I like," he said, When he got back  
 together
- a-den-ne xa dōL-ye xa-a-tin-te dik-gyûñ kyū-wiñ-ya-in-yan 8  
 he said, "Come, dance. That way here Indians.  
 will do it
- hwe-eñ kût te-sē-ya-te kyū-wiñ-ya-in-yan dik-gyûñ meū-  
 I am going away. Indians here if
- na-hwiL-de xa-a-win-ne-liL-te La-a tsûm-mes-Lōn nō-na-niL 10  
 their time that will be done." Only woman he  
 comes one
- ten hai-ye xō-wiL-tcweL-te La xō-is-dai hai xō-is-dai yit-de-e  
 left who is to fix the place; one man. "That man north
- tcit-tū-win-na-hwiL-te tcit-den-ne hai tsûm-mes-Lōn yī-nûk-a 12  
 will go," he said. "That woman south
- tū-win-na-hwiL-te hai-ye xō-wiL-tcweL-te dik-gyûñ ûL-tsa  
 will go. He who fixes the place here this far

\*Told at Hupa, November 1901, by McCann. This is apparently another form of the formula told by Senaxon which is given above. The narrator called it one of his choicest stories, but said nothing of its ceremonial use.

- nō-win-na-hwīL-te      teit-den-ne      dik-gyūñ      nō-hōL      yit-de-yī-dūk  
will go,"      he said.      Here      from us      northeast
- 2 ye na-wa-ye hai teit-dil-ye win-te tēw-wes-yō hai-ūñ min-  
in- he went. That dance all the he likes. And after  
stead time
- nē-djō-xō-mīL na-xō-wes-tsan kauw-kyū-wim-me\* xon-na kin-ta  
a time he was found among the redwoods his eyes below
- 4 Lū-hwin hai-ūñ hai xoñ xō-wit-dil-lau-mīL-ūñ-te hai-yaL-ūñ  
black, because he dressed up often. And
- a-den-ne de-dōw hwa-ne na-hwōL-tsan teit-dū-wil-ye-līL-te  
he said, "This time only you see me. There will be dance
- 6 ta-kim-mīL-diñ mik-kin yī-nūk noi-wīL-kil-līL-te hai eñ hai  
at TakimīL-diñ. Base of south it will be foggy. That is the  
the mountain place
- na-teūw-iñ-iL-te hai-yūk a-win-ne-līL-te meū-na-hwīl mīL hai-  
I will look back That way it will be. The time comes then that  
from.
- 8 yūk ai-kyū-wil-lel-līL-te La-xō xa-a-tin-te hai hwe-hwin-nis-te  
way they will do. Always he will do the my body  
that one
- xoi-kyūñ miñ-ya-te hai-ūñ ūñ-Lūñ-xoi-diñ-mīL meū-na-sit-tan  
his mind will come Then from everywhere woodpecker  
to." head-dress
- 10 xō-wūñ tein-ne-il-lūw hai-yaL-ūñ hai xoñ xō-meū-na-sit-tan  
to him they always And his woodpecker head-  
brought. own dress
- ye tce-il-lūw hai-ya-hit-djit-ūñ hai kis-sea-qōt kūñ La dje-lō  
in- he always And then the kiseaqōt too, one djelō  
stead took out.
- 12 xō-wūñ tein-ne-ū-wūw hai-ūñ dō-tce-auw hai xoñ-xwē hwa-ne  
to him they always And he never took that, his own only  
brought. out
- tce-il-lūw hai-ūñ min-nē-djō-xō-mīL a-den-ne dō hwū-wūñ nū-  
he used to And after a time he said, "Don't to me bring  
take out.
- 14 wit-lai-he kūñ-na Lūñ hwe-hwē min-nē-djō-xō-mīL dil-lea-xūtc  
them. Too plenty I have. After a time deer-skin
- xō-wūñ tein-tel-lai hai eñ dō-xa-auw-ne-xō-xō-liñ hai  
to him they brought. "That it is I won't do that. This
- 16 hwa-ne dōñ hai-ded hwē ai-kyūw-en hai hwa-ne dōñ iūw-yō  
only this mine I will do. This only I like.

\*There is an isolated group of redwoods on the mountain-side opposite Takimiłdiñ.

dō-yō-lûn-te	hai-ded	kil-La-xûn	mit-teit-dil-ye	kyū-wiñ-ya-in-	
They will quit	this	deer	its dance.	Indians	
yan hwa-ne	ai-kil-in-te	hai-ded	hwa-ne dōn	wes-yō hai-	2
only	this will do.	This	only	I like."	
yaL-ûñ dik-gyûñ	yit-de-yī-man-teiñ	teit-tes-yai	sai-kit-diñ-ûñ-		
And	here	north across	he went.	He was surprised	
kya La hwa-ne	ye-teū-wiñ-ya	do-wes-yō	teit-den-ne La hwa-		4
to once only	they came in.	"I don't	he said, "once only		
see		like it,"			
ne ye-teū-win-yai*	hai hwe	nai-ya-diñ	a-ten-ka ye a-tin-te		
they come in."	The	I live place	the way instead they		
			they do will do.		
hai min-Lûn-diñ	ye-tein-nauw	hai-yaL-ûñ	dik-gyûñ nō-hōL		6
Ten times	they will	And	here from us		
	come in.				
yī-nûk-a-yī-dûk	kī-ye	tein-niñ-ya-hit	ûñ-kya kī-ye na-diñ		
southeast	again	when he had gone	he saw again twice		
hwa-ne ye-teū-win-ya	dō-wes-yō	teit-den-ne	dō-teū-wes-yō		8
only they came in.	"I don't	he said.	He did not like it		
	like it,"				
ûñ-Lûñ-xwed-diñ	xō	tein-niñ-ya-win-te	hai-ya na-wa-ye hai		
everywhere	in vain	he always came.	There he goes that		
			around		
ta-kim-mil-diñ	teit-dil-ye	win-te	teū-wes-yō.		10
Takimildin	dance	always.	He likes it.		

## TRANSLATION.

*Origin of the Jumping Dance.†*

It was at Takimildin the Indian who became Kixûnai used to live. He liked dances. When it rained much he used to say, "Come, let's dance, I don't like heavy rains." He went over the world looking at dances. Finally he went around the world. Over here northeast from us he saw a dance. They danced ten places near together. "I like that," he said. When he got back he said, "Come, let's dance. This is the way Indians will do

\*By "they come in," a single performance of the dance is meant.

†Compare Powers' version in Contributions to North American Ethnology, Vol. iii, p. 80. The author feels like apologizing on behalf of himself and his Indian informants for the tameness of the form here given as compared with that produced by Mr. Powers and the Indian Agent.

here. I am going away. If Indians want to dance they will do it this way." He left directions that one woman and one man should fix the place. "The man will go north," he said, "the woman will go south." "The one who fixes the place will go this far," he said.

Here toward the northeast from us, he went to live where they always have the dance which he likes. After a time they found him among the redwoods. So often he had dressed for the dance his face had become black below the eyes. "This time only you will see me," he said. "When there is a dance at Takimilḍiñ it will be foggy along the base of the mountain toward the south. That is the place I will look from. This way it will be when the time comes. This way they will do. Whoever will do that will always think of me."

At every place woodpecker head-dresses they used to bring him, but he always took out his own. They always brought him the kiseaqōt in a storage basket. He never took that, he always took out his own. After a while he said to them, "Don't bring them to me. I have plenty of my own." After a while they brought mounted deer-skins to him. "I won't do that way," he said. "This only will be mine. Only this one I like. The Indians will quit this deer dance, only this one they will practise. Only this one I like."

Here across the ocean to the north he went. He was surprised to see they danced only once. "I don't like it," he said, "when they dance but once. Where I live it will be ten times that they will dance." When he had gone from us southeast he saw only twice they danced. "I don't like it," he said. He did not like it wherever he went. He always comes to the Takimilḍiñ dance. He likes that.



## XXII.

*Formula of the Acorn Feast.\**

ûn-Lûñ-xwed-diñ	nin-nis-an	meûk	til-tewin-ne-en	dik-gyûñ	
Everywhere	world	over	used to grow	here	
na-nō-dī-ya	kyū-wiñ-ya-in-yan	dō-Lan	yū-wiñ-yûñ-hwûn-te	2	
let it come back.	People	little	must eat.		
dō-Lan	tcū-wī-yûñ-il-he	tiñ-ye	Lan	tcū-wiñ-yûn-sil-len-te	
Little	even if he eat	as if	much	he eats it seems.	
kī-yauw	dō-yit-dit-te-wil-le-te	ûn-Lûñ-xoi-hwa-ûn-te	dik-gyûñ	4	
Birds	must not like it.	Every kind	here		
ye na-nō-dī-ya	hai nin-nis-an	meûk	til-tewin-ne-en.		
let it come	that the world	on	used to grow.		

## TRANSLATION.

*Formula of the Acorn Feast.*

Whatever has grown any where in the world in time past let it come back here. The people must eat but little. If one eats but little he shall feel as if he had eaten much. Birds must not like the food. Let every kind come back here which used to grow in the world.

## XXIII.

*Formula used at the Tcexôltcwe Rocks.†*

na-xôL-tûñ	na-xôL-tûñ	dō-wes-yō	nûñ-xôs-tiñ.
Let it get soft.	Let it get soft.	I don't like	frost.

\*This formula is repeated after the feast is eaten and the people have gone away. The priest repeats it while standing close over the fire which is renewed to consume the remains of the feast. See *Life and Culture of the Hupa*, pp. 80, 81.

†Told at Hupa December 1901, by Senaxon. Said by the priest while bathing the Tcexôltcwe rocks with incense root, *Leptotaenia Californica*, and warm water. *Life and Culture of the Hupa*, p. 80.

## XXIV.

*Formula of the Spring Dance.\**

- ûn-Lûn-xwed-xō-ûn-te me-ya-kyū-wil-tel Lû-wûn me-kyū-  
 Everybody sang. One of them
- 2 wil-tū nis-sate-xō-lūw na-dil-le-lei hai-yaL dō-teō-wil-lûn hai-  
 sang. A little way it went back. And he stopped. And  
 yaL na-Lû-wûn me-kyū-wil-tū hai-yaL nis-sate-xō-lūw nas-dil-  
 another one sang. And a little way it went
- 4 len-nei hai dañ me-kyū-wil-tū mit-tis-diñ da-na-dū-wit-ya-yei  
 back. That awhile he sang farther it went back.  
 ago
- hai-yaL-ûn kī-ye Lû-wûn me-kyū-wil-tū nis-sate-diñ da-na-dū-  
 And again one of sang a song. Little way it went  
 them
- 6 wit-ya-yei tak-kûn me-kyū-wil-tū hai-yaL-ûn xa niñ me-  
 back. Three of sang. And, "Come, you  
 them
- kil-te nō-niñ-ûn-hit ûn-kya nis-sate-tee-xō-lūw nas-dil-len-ne  
 sing."† When he he saw a little way it had gone back.  
 finished
- 8 diñ-kin me-kyū-wil-tū hai-yaL-ûn hai deōx me-niL-tewit miL  
 Four sang. And that here he put aside then  
 na-Lû-wûn me-kyū-wil-tū hai-ya-miL tewō-la-ne me-kyū-  
 another one sang. And five had
- 10 wil-tū hai-yaL-ûn na-neL-iñ hai-yō kit-teint hai-yaL ne-sate-  
 sung. And he looked that sickness. And a little  
 at it
- tee-xō-lūw na-at-lū-e-xō-lan hai-ye-xō xō-lûn a-dī-ya-teL  
 way it had gone back. That way he found it would do.  
 out
- 12 hai-yaL kī-ye me-kyū-wil-tū hai-ya-miL xōs-tûn me-kyū-  
 And again he sang. And six had  
 wil-tū hai-yaL-ûn na-neL-en sai-kit-diñ nis-sate-tee-xō-lūw  
 sung. And he looked. He saw a little way

\*Told at Hupa, December 1901, by Senaxon.

This formula is repeated by the priest while he collects the bark used for the fire of the dance. He goes alone, or with a virgin, to the mountain-side west of the Takimiñdiñ, setting out in the middle of the afternoon and returning after dark.

†The speaker was probably Yimantūwiñyai. See p. 127.

nas-dil-len-ne-xō-lūn ye-nes-git kūt-xō-lūn xa-a-tin-tel xōs-tūn  
it had gone back he It was afraid. That it will do. Six  
found out.

me-kyū-wil-tū kī-ye na-Lū-wūn kī-ye me-kyū-wil-tū hai- 2  
had sung. Again another one again sang. And

yaL xō-kit-din me-kyū-wil-tū hai-yaL nis-sate-diñ na-dil-le-lei  
seven had sung. And a little way it had gone  
back.

ye-nū-wil-gil-lil hai-yō me-kyū-wil-tel hai-yaL a-dū-win-nel- 4  
It kept getting that singing. And he said,  
afraid of

lil nis-sate-tce-xō-lūw nas-dil-len-ne hai-yaL-ūn kī-ye na-Lū-  
a little way it has gone back. And again another

wūn me-kyū-wil-tū hai-yaL ke-nim-min me-kyū-wil-tū hai- 6  
one sang. And eight had sung.

yaL-ūn kī-ye na-Lū-wūn me-kyū-wil-tū hai-ya-mil mūk-kōs-  
And again another sang. And nine

tau-win me-kyū-wil-tū mil na-neL-en sai-kit-din-ūn-kya nis- 8  
had sung. When he looked, he saw with surprise a

sate-tce-xō-lūw nas-dil-len-ne-xō-lūn hai-ya-mil yō ke-niñ-eL  
little way it had gone back. And those leaned up

hai tewite kūt hai min-Lūn-diñ me-kyū-wil-tū mil hai-ya- 10  
the wood. The tenth he had sung when then

hit-djit-ūn kūt nō-nin-tan hai-ya-hit-djit-ūn hai-yō tewite  
he put it on. And then that wood

hai min-nat Le-na-neL-nō\* hai-ya-hit-djit-ūn kī-ye na-La 12  
that around he stood up. And then again another

me-kyū-wil-tū hai mil xōn min-nat teit-tes-yai hai-ūn min-  
sang. That with fire around they went. And

Lūn-diñ yis-xan-nei hai-yō Le-na-lūw tewō-la-diñ yis-xan-nei 14  
ten days; that he built fire five days;

hai-yō teit-dil-ye kūn tewō-la-diñ yis-xan-nei xō-djōx da-xōk  
that they danced too five days. Really bad way

dō-tce-xūn-neūw hai-ya-hit-djit-ūn kūt dō-tcō-wil-lan-nei 16  
he never talks. And then they stopped.

min-Lūn-diñ yis-xan-nei mil na-neL-en hai-yō kit-tcint  
Ten days when he looked that sickness

ūn-te-ne-en nin-nis-an meūk sai-kit-diñ-ūn-kya dō-na- 18  
used to be seen world in he saw with surprise was

\* A large block of wood is placed in the middle against which many pieces of bark are leaned.

xō-len-ne    na-is-dau-we-a-xō-lûñ    kûť    xa-a-win-neL-te    kyū-  
gone.            It had melted away.            "This way it will be

wiñ-ya-in-yan	na-nan-deL-de	hai-yōx	a-den-de	ye-nes-git-te
Indians	when they come.	This way	if he sings	it will be afraid.

hai-yōx a-kyū-wil-lel-liL-te hai-yaL nū-hwōn-<sup>4</sup>x na-na-wit-diL-te  
This way it will do. And good the people will  
live again."

## TRANSLATION.

*Formula of the Spring Dance.*

Everybody sang a song. One of them sang a song. The cloud of disease went back a little way. He stopped and another sang a song. It went back a little way. While he was singing it went farther back. Again one of them sang a song and it went back a little way. Three of them had sung. "Come, you sing." When he had sung he saw it had gone back a little way. Four had sung. When he had finished that song another one sang. And when he looked he saw it had gone back a little way. He found out it would do that way. Six had sung. Again another one sang. Seven had sung. It had gone back a little way, it was afraid of that one's singing. "A little way it has gone back," he said. Again another sang. Eight had sung. Again another one sang. Nine had sung. He was surprised to see it had gone back a little way.

The sticks of wood were leaning up. Then when the tenth on had sung he put the stick in the fire and leaned the bark around it. Then they sang another song and danced, circling around the fire. The ceremony lasted ten days. Five days the priest built the fire and five days they danced. He carefully avoided saying anything wrong. When they stopped after ten days, he looked. He was surprised to see that the sickness which had been in the world had gone. It had melted away. "This way it will be when Indians become. If they sing this way it will be afraid. If they dance around the fire this way the people will live happily again."

## XXV.

*Origin of the Kinaldūn Dance.\**

yī-man-tū-wiñ-yai	xō-tse	hiL	nō-na-nin-deL	da-tce-it-da	
Yīmantūwiñyai	his	both	lived there.	He always	
	daughter			fished.	
Lūw-xan	tce-e-xauw	a-xōL-teit-den-ne	kiL-na	Lan	a-xōL-teit- 2
Eels	he always	He said to her,	"Cook many."	He said to	
	caught.				
den-ne	nit-tai	xō-teiñ	kit-tiñ-en-ne	hai-yaL	kūt kit-te-ū-wūw-
her,	"Your	to him	carry them."	And	she used to
	uncle				
hwei	hai-yaL	yī-man-tū-wiñ-yai	xon-ta	ya-a-wūw	da-teit-de- 4
carry	And	Yīmantūwiñyai	house	used to	He used to
them.				carry.	
il-Lat	xon-nin-diñ	hai	tein-niñ-ya-teL-diñ	hai-ya	nō-ū-wūw
run	ahead of her.	The	she was going place	there	he put down
hai	xon-ta	tai-kyūw	kūn-na	hai-yaL	ke-ī-yan
the	house,	sweathouse	too.	And	he used
				to eat.	And she
it-dauw	miL	xoñ	kūñ	kūt	ya-na-ke-ū-wūw
always	then	he	too	used to pack up.	Then
went home					he ran
il-Lat	xon-ta	xō-tsit-da	da-na-sa-an	hai-yaL	xon-nin-diñ
back,	house	on his head	sitting.	And	ahead of her
it-wūw	xa-a-xoi-il-lū	a-xōL-teit-den-ne	dō	yī-dūk	teit-tes-iñ†
to carry	Always he did	He told her,		"Don't look up."	
it back.	that.				
hai-yaL-ûñ	min-nē-djō-xō-miL	teit-teñ-iñ-hit	ûñ-kya	yeū	daōx 10
And	after a time	when she	she saw	on upper	
		looked up		trail	

\*Told at Hupa, June 1901, by Robinson Shoemaker, a man about 30 years of age. His father and mother, both quite old, are unusually well supplied with myths and formulas.

Kinaldūn means a girl who is undergoing her first menstruation. Life and Culture of the Hupa, p. 53.

A story similar to this is told of Coyote.

†The third person is used here in a prohibition of general application as also in pp. 135, l. 3; 150, l. 2.

- yin-nûk xon-ta tee-wel-le hai-yaL-ûn kût kin-niñ-iñ-hit kût  
 south house someone And when she came  
 carrying along. with the load,
- 2 xon-ta sa-ûñ hai-yaL-ûn kût kyû-wiñ-yan hai-yaL-ûn na-tes-  
 house was And he ate. And she had  
 there.
- dī-ya-yei miL kût yī-man-tū-wiñ-yai ya-na-kiñ-en hai-yaL-ûn  
 gone home then Yimantūwiñyai packed up. And
- 4 na-in-dī-ya-hit a-den-ne hwe e-nañ yī-dûk tei-en hai-ûñ  
 when she got she said, "I it was up I looked and  
 home
- dûñ-hwō-ōw daōx yin-nûk xon-ta tee-wel-lei hai-yaL-ûn yī-  
 somebody upper south house was carrying And  
 trail along."
- 6 man-tū-wiñ-yai a-den-ne da-xō-ye na-teñ-iñ-xō-lan yōn din-  
 Yimantūwiñyai said, "Wrong you looked it was. Back of  
 the house
- nûñ nin-tsa seL-waL-te hai-yaL-ûn kin-naL-dûñ-tsē teis-  
 facing sitdown. I am going And kinaLdûñ stick he  
 to shake stick."
- 8 tewen dûñ-hwe-e eñ dō-teō-xōL-tsis hai-yaL wil-weL-miL  
 made. Nobody it was he saw. And after night
- ûñ-kya xō-Lit-wil-siL-tse ye-xō-ta-an xō-wit-tse xon-ta meûk  
 he heard heavy footsteps. They ran in. It was house inside.  
 crowded
- 10 yis-xan teiL-waL-<sup>û</sup>x yis-xûñ-hit da-diL-Lan tein-niñ-yai  
 Until they danced. Next night more came.  
 morning
- yis-xûñ-din-diñ-hit da-diL-Lan tein-niñ-yai min-Lûn-diñ yis-  
 Next night after that more came. Ten
- 12 xan-nei miL dō-ye-na-wit-yai mit-dai miL mûx-xa-tce-xo-len  
 days after he did not come in. Outside from incense root
- de-de-il-kas kin-ne-sō-yûn-te teit-den-ne xō-Lûk-kai tes-yai  
 he threw into "May you grow he said. Dawn it came  
 the fire. to be men,"
- 14 miL dō-ya-xōL-tsan hai ye-teû-wiñ-yai nō-niñ-an miL tsim-ma-  
 then he did not see them. He came in. They stopped then  
 dancing
- na-xō-win-sen xon-ta meûk me-na-kyû-wiL-tū nō-niñ-an  
 the noise stopped house inside. He sang again. He stopped.
- 16 min-tsit-da hai me-na-kyû-wiL-tū xōL-yai-wiL-kit-dei de-nōw-  
 In the smoke- they sang again. The fog took her away. To the  
 hole



kût-teiñ	xai-xōs-ten-nei	ded-de-xōw	kût	teiL-wal-lei	kin-naL-
world	it took her up.	Right now		they are	KinaL-
above				dancing.	

dūñ	win-te	teis-len-nei	hai-ya	Lax	teiL-waL-win-te	de-xō-ta
dūñ	always	she became.	There		they always dance.	Here

tce-iL-wal	hit-djit	e-it-da
they dance	then	they always
		stop.

## TRANSLATION.

*Origin of the KinaLdūñ Dance.*

Yimantūwiñyai and his daughter lived by themselves. He used to fish for eels and when he had caught some he would say to his daughter, "Cook plenty of them and carry them to your uncle." When she had gone with them Yimantūwiñyai would take the house on his head and, by following a trail higher up on the mountain, run ahead and place it where the imaginary uncle was supposed to live. He would also bring the sweat-house. He used to eat the eels himself.\* After his daughter had started back he would take the house on his head again and run back, so that on her arrival she found it as she had left it.

He used to tell her not to look up as she was carrying the eels, but one time she did look up and saw someone carrying a house along the upper trail. When she got to the place, the house was there. Yimantūwiñyai ate the eels as usual. When his daughter had gone home he took up the house and carried it back. When the girl got home she said, "I looked up and saw someone was carrying a house along the upper trail toward the south." "It was wrong for you to look," said Yimantūwiñyai, "sit down facing the back of the house. I am going to shake a stick." He made a kinaLdūñ dance stick. He saw no one, but after night-fall he heard the sound of many feet. The invisible people ran in until the house was crowded. They danced till morning. The next night more people came and the

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\*For other devices employed by Yimantūwiñyai to gratify his greed, compare pp. 129, 130.

night after still more. After the tenth night they ceased dancing. Standing outside Yimantūwiñyai threw incense root into the fire praying, "May you live to be men."

When it was dawn he did not see them. He went into the house. When they ceased dancing the noise stopped in the house. He sang again and stopped. The invisible ones sang in the smoke-hole. A cloud enveloped her and took her away. They took the girl with them to the world above. They are dancing there now. The girl became a perpetual kinaldûñ. They always dance there; only when the Hupa dance here they stop up there.

## XXVI.

*Directions and Formula for the Brush Dance.\**

xō-Lûk-kai	tes-ya-te	miL	in-na-iūw-dûk-kai	hai-ya-miL-ûñ	
Dawn	is about to	then	I always get up.	And	
	come				
yī-nûk	yōn	xō-Lit	e-iūw-tewe†	yit-de	yōn kûn-na yī-tsin yōn 2
south-	corner	a noise,	I make	northern corner	too, west- corner
ern					ern
kûn-na	hai-ûñ	kin-nūw-xō-iūw-tewe	hai	kyū-wiñ-ya-in-yan	
too.	Then	I notify him,	the	persons	
kyū-wa-na-iL-tūw					4
he who gives back.					
ded-de‡	nin-nis-an	nē-djit	xoi-kyai	hiL	nō-na-nin-
This	world	the	her grand-	both	they lived.
		middle	daughter		
deL	hai-ya-miL-ûñ	min-nē-djō-xō-miL	kyū-wiñ-ya-in-yan		6
	And	after a time	child		
xon-nis-te	me teL-tewen	kût xei	kyū-wiñ-ya-in-yan	nan-deL-te	
her body	in	grew.	"Xe!	Indians	are going to
					become
sil-len	kût	mil-lit-de	noi-niL-kit	xōL-teit-den-ne	hai-ya-miL-ûñ 8
it seems.	Their smoke	is every-	she said.	And	
		where,"			
xō-wûñ	dū-win-teat	hai	mite-dje-ē-din	xō-an	sil-len-ne-en
from her	it got sick	that	baby.	Out of her	it came.
hai-ya-miL-ûñ	a-teon-des-ne	dai-dûk-ka-ûn-te	kī-yauw-ûñ	miL	10
And	she thought,	"What kind	is it	with	
me-wit-dil-na-te	hai-yō	mite-dje-ē-din	hai-ya-miL-ûñ	a-xōL-	
we shall steam it	that	baby?"	And	she	

\*Told at Hupa, December 1901, by the wife of McCann who is the only person living that has performed the ceremony.

†The noise made consists of one or several knocks on the wall with the hand and the call "ha ha ha." This is to notify the people of Teindintax, the world below, that they must give back the spirit of the sick. To make sure the omission was not accidental, the attention of the narrator was called to the fact that she had mentioned only three of the world-quarters. She volunteered no information as to why the fourth had been omitted. The world of the dead is underground toward the west. It is likely the east is not associated with the dead. The Hupa are never slavish adherers to the world-quarters.

‡Here begins the formula.

- teit-den-ne tee-niñ-ya-ne hai-ya-miL-ûñ kûť tee-niñ-yai teit-  
told her, "You must go out." And she went out. She
- 2 teñ-en nin-nis-an meûk hai-ya-miL-ûñ sai-kit-diñ-ûñ-kya  
looked the world over. And she was surprised  
to see
- dī-hwō-ōw da-kyū-wiñ-xa-ei dik-gyûñ nō-hōL yī-nûk-ka-yī-dûk  
something stood here from us southeast.
- 4 hit-djit teiL-tsan-nei hai Lō hai-ya-miL-ûñ hai mite-teiñ  
Then she saw that plant. And that toward
- teit-tes-yai hai-ya-miL xa-wil-lai hai-yō xōL-tewiL-ta-tûn-nas-  
she went. And she dug it that wild ginger.  
out
- 6 mats hai-ya-hit-djit-ûñ xai-tsa me nō-nil-lai hit-djit meû  
And then a xaitsa in she put it. Then under  
nō-niñ-xan hai-yō mite-dje-ē-din wil-weL-diñ hai-ya-miL-ûñ  
she put it that baby. It was evening. And
- 8 xō-Lûk-kai tes-yai miL ûñ-kya xō-ke-teû-wa meûk nai-kis-le-  
dawn came then she her armpit in was feeling,  
perceived
- tse hai mite-dje-ē-din hai-ya-miL tee-niñ-ya-yei hai dō-kyū-  
that baby. And she went out, that old
- 10 wil-le xō-Lûk-kai tes-yai miL sai-kit-diñ-ûñ-kya dje-kī-yats-  
woman. Dawn it came then she saw with surprise pitch sticks.
- tse nax ye-teû-win-tan hai-yaL me-dū-wiL-a hai-ya-hit-djit-ûñ  
Two she brought in. And she put the And then  
the ends in  
the fire.
- 12 mûk-kûť-<sup>ûx</sup> xōñ teit-te-te-wen hai-ya-hit-djit-ûñ xōťe kûť  
over it fire she waved. And when well
- da-xō-dū-wes-en miL dō-teō-wil-lau hai-ya-miL-ûñ a-teon-des-  
one could see then she quit. And she thought
- 14 ne xei kyū-wiñ-ya-in-yan nan-deL ke-ai mite-dje-ē-din  
"Xeī! Indians are going It may babies  
to become. be
- xō-wûñ dū-win-tea-te nō-nis-te xoi-kyûñ me-nûn-dī-ya-te  
from them will get sick. Our body they will think about.
- 16 dai-dik-kyauw miL nō-nis-te xoi-kyûñ me-oi-ya xei-yûñ  
What is it with our body we can make them "Yes,"  
think about?"
- teon-des-ne mite-teiñ-a La nai-wiL-xaL-te hai xa-a-wil-leL-te  
she thought, "before one night will pass. That way they will do,"  
(the dance)

- tecon-des-ne hai-ya-miL-ûñ kī-ye a-tecon-des-ne dō-xō-liñ Lai  
she thought. And again she thought, "Not only one
- mit-Lō-we na-dil-lū hai-ya-miL-ûñ kī-ye a-xōL-teit-den-ne 2  
medicine will be." And again she told her,
- ke kī-ye xan-te hai Lō hai-ya-miL-ûñ kūt kī-ye tce-niñ-yai  
"Well again look that plant." And again she went out.  
for it
- xai-nit-te hai-yaL-ûñ hai tce-niñ-yai ûñ-Lûñ-xwed-diñ xō 4  
She looked And she went out. Everywhere in  
for it. vain
- teit-teñ-en La nai-wit-iñ-il dik-gyûñ yī-dûk tō-nōñ-a-teiñ  
she looked. Once she looked here eastern water's edge.
- teit-teñ-iñ-hit ûñ-kya nin-nis-an Lûk-kai\* na-dū-wiñ-a-ei hai- 6  
When she looked she saw mountain white standing up.
- ya-miL-ûñ teit-tes-yai hai-ya tein-niñ-ya-hit ûñ-kya mik-kin-  
And she went. There when she came she saw at its
- diñ na-la xûn-nis-tce-len hai-ya-miL-ûñ me-teiñ teit-teñ-en 8  
base floating a cup. And in it she looked.
- hai-ya-miL sai-kit-diñ dī-hwe-e dō-me-sa-ûñ Lō he me-sit-tûñ  
And she saw nothing was in it. A not was in it  
plant even
- hai-ûñ hai mitc-dje-ē-din mis-sa-wiñ-xûn-te wûñ teûk-qal 10  
that the baby in his mouth she After it she  
will put. walked.
- hai-ya-miL-ûñ deōx na-teñ-iñ-hit ûñ-kya dō-xō-len-ne hai  
And this way when she looked she saw it was gone that
- xûn-nis-tce-len na-la-ne-en hai-ya-miL-ûñ deōx yī-tsin na- 12  
cup floating used And this west  
to be. way
- teñ-iñ-hit ûñ-kya kit-tō-kût† ye ûñ-kya da-nat-la-le hai-  
when she she saw Kitōkût instead she saw it floating.  
looked
- ya-miL-ûñ kī-ye hai me-teiñ teit-teñ-iñ-hit kī-ye dī-hwe-e 14  
And again it into when she looked again nothing
- dō me-sa-ûñ hai-ya-miL-ûñ a-tecon-des-ne da-xwed-hit-kī-  
was in it. And she thought, "I wonder why
- yauw-ûñ a-dō-iūw-tsan hai mis-sai-xûn-te hai dō-na-iL-tsan 16  
I didn't find it, that I will put in its That she did not  
mouth." find again.
- ûñ-kya kī-lai-gya-diñ yī-dûk ye na-lat-dei de-dit-de xō-win-na  
She saw Kilaigyadiñ above instead was The expla- past her  
floating. nation was

\* Mount Shasta.

† "Paddle mountain," opposite Orleans.

- tee-a-xûs hai xûn-nis-tee-len hai-yal-ûñ kī-ye hai-ya tein-  
it flew, that cup. And again there when
- 2 niñ-ya-hit me-teit-teñ-en hai-ya-miL-ûñ deōx na-teñ-iñ-hit  
she arrived into it she looked. And this way when she looked  
ûñ-kya xot-nûn-diñ yī-dûk ye ûñ-kya na-lat-de hai-ya-miL-ûñ  
she saw Bluff creek above in- she saw it was And  
stead floating.
- 4 mite-teiñ teit-tes-yai me-teiñ teit-teñ-en hai-yal-ûñ deōx  
to it she went. In it she looked. And this  
way  
na-teñ-en sai-kit-diñ dō-xō-len-ne kī-ye yeū Le-nal-diñ yī-dûk  
she looked. She saw it was gone again. Way Weitchpee above
- 6 ye ûñ-kya da-wil-la-le na-lat-de mis-dje mit-ta-diñ dai-dit-  
in- she saw it was floating. It was fog in. "Where  
stead floating
- diñ-yañ iūw-tsûn-te hai Lō teon-des-ne hai-yal-ûñ deōx  
am I going to that med- she thought. And this  
find icine?" way
- 8 na-teñ-iñ-hit ûñ-kya Le-nal-diñ mī-ye ye na-na-lat-de Le-  
when she looked she saw Weitchpee under instead it was  
floating.  
nal-diñ mī-ye na-mis-<sup>û</sup>x na-na-lat-de hai-ya-miL-ûñ xō me-  
Weitchpee under in a circle it was floating. And in she  
vain
- 10 teit-teñ-en kī-ye dī-hwe-e dō-me-sa-an dō-xō-liñ Lō hai-yal-  
looked in. Again nothing was in it. There was med- And  
not icine.  
ûñ La-a a-na-dī-yau La-ai-ūx ta-nē-djit yī-de tes-lat-dei  
once it did that. Really in the middle down it floated.  
again of the river
- 12 tee-xōl-tewe-diñ yī-dûk-ken-tein hai tse na-da-ai yī-de-tein-  
Tcexōltewediñ above, where rock stands in lower side  
the river  
teiñ ye ûñ-kya na-lat-de hai-ya-miL-ûñ kī-ye xō me-teiñ  
instead she saw it floated. And again in into it  
vain
- 14 teit-teñ-en hai-ya-miL-ûñ kī-ye xa-a-dī-yau kī-ye ta-nē-djit  
she looked. And again it acted the Again in the middle  
same way. of the water  
yī-de tes-lat-dei hai-ya-miL-ûñ mûk-ka teit-tes-yai sai-kit-diñ-  
down it floated. And after it she went. She saw with
- 16 ûñ-kya tewite na-niñ-a-diñ yī-de-tein-teiñ ye ûñ-kya na-la  
surprise wood across place\* on the lower instead she it was  
side saw float-  
ing.

\* Cappel, the place of the fish-dam.



- hai-ya-miL-ûñ mitc-teiñ tce-niñ-yai miL da-wes-lal dī-hwe-e  
And to it she came then it stayed Nothing  
still.
- dō-me-sa-an hai-ya-miL-ûñ kī-ye xa-a-dī-yau xōte ta-nē-djit 2  
was in it. And again it did that Right in the  
way. middle
- yī-de tes-lat-dei mûk-ka teit-tes-yai kī-ye sai-kit-diñ ûñ-kya  
down it floated. After it she went. Again with surprise she saw
- xō-xōte-diñ mī-ye ye na-lat-de hai-ya-miL-ûñ hai-ya kī-ye 4  
Peewan creek under in- it floated. And there again  
stead
- mitc-teiñ tce-niñ-yai me-teiñ teit-teñ-en sai-kit-diñ dī-hwe-e  
to it she came. Into it she looked. She saw nothing
- dō-me-sa-ûñ hai-ya-miL-ûñ a-teon-des-ne dai-dit-diñ-yañ iūw- 6  
was in it. And she thought, "Where am I
- tsûn-te hai Lō hai-ya-hit-djit-ûñ kī-ye xa-a-dī-yau La-ai-ūx  
going that med- And then again it did that Really  
to find ieine." way.
- ta-nē-djit yī-de tes-lat-dei mûk-ka teit-tes-yai mûk-ka-na-dū- 8  
in the down it floated. After it she went. The mouth of the  
middle
- wûl-a-diñ tce-niñ-ya-hit ûñ-kya yī-man-a-yī-de na-lat-de hai-  
Klamath when she she saw across to the it was  
came out north floating.
- ya-miL-ûñ a-teon-des-ne xei teon-des-ne deōx xon-niñ nō-na- 10  
And she thought, "Well," she thought. This her face when  
way
- ta-ûñ-hit xon-na kû-tō na-dit-te-meL a-teon-des-ne da-  
she turned her eyes their water fell. She thought,
- xwed-dûk-kī-yaux iūw-tsûn-te hai Lō hai-ûñ xa-nit-te hai- 12  
"How I wonder can I find that med- Then she looked  
icine!" for it.
- yaL-ûñ xō-wûñ nō-nûn-dil-lat hai-ya-hit-djit tō-noi-kit-tūw-diñ  
And to her it floated back. And then along the shore
- yī-nûk na-tes-dī-yai hai na-tes-dil-lat na-ne-iL-en hai mit-dûk 14  
south she went. That floated back. She looked at that beside
- na-te-it-dauw yī-nûk nō-taL-a tce-niñ-yai hai-ya me-nûn-dil-  
she kept South Redwood she came There it floated back.  
walking. creek down to  
the beach.
- lat hai-ya-hit-djit-ûñ kī-ye teit-tes-yai hai na-te-dil-lat 16  
And then again she went. That floated up
- mûk-ka tō-nūw-hwōn-diñ tce-niñ-ya-hit ûñ-kya yī-man-yī-tsin  
after her. At fresh water when she came she saw across to the west  
lagoon out

ye na-lat-de hai-ya-miL-ûn La-ai-ûx xō-teiñ na-dū-win-tewit  
in- it floated. And really to her it was shot  
stead

- 2 sil-len xō-wûñ nō-nûn-dil-lat hai-yaL xō me-teit-teñ-en hai-  
it To her it got back. And in she looked in.  
seemed. vain

ya-miL deōx na-teñ-en sai-kit-diñ-ûñ-kya yeū yī-dûk xon-ta  
And this way she looked. She was surprised way east a house  
to see

- 4 sa-ûñ hai-ya-miL-ûñ a-tcon-des-ne hai-ya ye-wē-ya-te hai-ya-  
was And she thought, "There I will go." And  
standing.

miL-ûñ teit-tes-yai ye-teñ-wiñ-ya-hit ûñ-kya dō-kyū-wil-le  
she went. When she went in she saw an old woman

- 6 yañ-a hai-ya-miL-ûñ a-xōL-teit-den-ne dō-il-tsûn-te-xō-lûñ hai  
sitting. And she told her, "You can't find it that  
anywhere

Lō kût wiL-dûn-diñ hwe-de-ai ye-wiñ-yai hai-ûñ niL-teit-  
med- Day before into my head it came. And they said of  
icine. yesterday

- 8 den-ne xō kyū-wiñ-ya-in-yan hai-yûk a-dī-yan xō xa-nit-te  
you, "Her child this way it did. In she looks  
vain for

Lō yō yōn-yī-dûk da-sit-tûñ hai ne-xûn-nis-tce-len hai-ya-  
med- There in the sits your cup." And  
icine. corner

- 10 miL-ûñ wûn-nō-kin-nil-lai hai-yō da-sit-tan hit-djit de-nōw-  
then she put her hand on that sitting there. Then up to

kût-teiñ ya-win-tûñ-hit ûñ-kya me nō-niñ-xûts hai-yō da-  
the sky when she held it she saw in something fell.\* That

- 12 teñ-wit-til na-niL-diL-wa dit-tse hai-ya-miL-ûñ xō-wa-teñ-xan  
she was crosswise pointing. And to her she gave  
holding up

hai-yō a-xōL-teit-den-ne tiñ-xauw-ne hai-ya-miL hai nin-mite-  
that. She told her, "You take it And your  
along.

- 14 dje-ē-din mis-sûñ-xauw-ne  
baby its mouth put it in."

\* Dil-tewag mis-sits "pine bark," *Pinus Ponderosa*, is the medicine used which in this first case fell from above.

## DIRECTIONS.\*

kût	hai	tce-iūw-wauw	miL	hai	miL	na-na-iūw-me	
		I get through speaking	then	that	with	I bathe it	
hai-yō	kī-ma-ū	xū-Le-dūn-diñ	a-tiñ	miL	na-na-iūw-me		2
that	medicine.	In the morning	all over		I bathe it		
miL	La-xō-win-te	nō-na-iūw-xauw	hai	tin-ta-din-diñ	kiñ		
then	always	I leave it.		In the woods	sticks		
Lûk-kyūw	niL-man	nō-ke-iūw-qōt	hai-ya	mûk-kût	da-e-iūw-lūw		4
forked	each side	I always set up.	Them	on	I lay		
hai	dje-kī-yats-tse	da-na-kin-neūw-eL	hai-ya-hit-djit	hai-yō	kiñ		
the	pitch sticks.	Crosswise I lay them.	And when	those sticks			
nō-ke-iūw-qōt	tse	mûx-xûs-tan-diñ	nō-iūw-auw	hai	tse dje-kī-		6
I stand up,	stones	along side	I put.	The stones	pitch		
yats-tse	mûk-kût	da-e-iūw-tūw	mûx-xa-tce-xō-len	kûn-na	hai-		
sticks	on them	I put,	incense root	too.			
ya-miL-ûñ	ka-de	e-it-da	miL	hai-yō	mûx-xa-tce-xō-len-ne-en		8
And	a while	it lies	then	that	incense used to be		
		there					
xoñ-tein	de-na-de-iūw-mil	hai-yaL-ûñ	hai-yō	tse	nûk-kût-teiñ		
fire in	I put.	And	the	stones	back from the fire		
nō-na-iūw-lūw	hai	kiñ	Lûk-kyūw	kûñ dō	Lax	nō-na-iūw-mil	10
I always put.	Those sticks	forked	too		I do not drop anyway.		
nū-hwōñ. <sup>4</sup> x	nō-na-iūw-lūw	na-iūw-loi-hit	hwin-niñ	dō	Lûk-kai		
Properly	I always put	When I tie them up,	my face	never is white.			
	them down.						
Lū-hwin	hwin-niñ	na-iūw-Lū	hwil-la-kiñ	kûn-na	na-iūw-Lū		12
Black	my face	I paint,	my wrists	too.	I make		
Lū-hwin	hwik-kûñ-kin-diñ	kûn-na	hwik-kai-kin-ne	kûn-na			
black	on my shoulders	too,	my ankles	too,			
hwik-kai-ye	kûn-na	hwit-ta-dī-me	kûn-na	tseûk	miL	na-na-	14
my thighs	too,	my chest	too.	Tseûk	with	I tie	
iūw-loi	nite-tewin	dō-nauw-ai	nū-hwōñ	hwa-ne	hai	tcit-dē-	
my hair.	Dirty things	I do not wear,	good	only.	The	utensils	

\* The formula is repeated while the priest pounds the medicine at the beginning of the ceremony, which is held at night. Then as she herself explains she bathes the patient. For further information concerning this ceremony see Life and Culture of the Hupa, p. 67.

tewiñ	a-tiñ	hwē-e-il-lū	dī-lwe-e	dō-xō-teiñ	nō-nauw-auw
	all	become mine.	Nothing	for her	I never leave

hai-yō	xō-kût	xōñ	nauw-we.
that one	over	fire	I wave.

## TRANSLATION.

*Directions and Formula for the Brush Dance.*

I always get up at dawn. I go to the south corner of the house and rap and call, then I do the same at the north corner, and last at the west corner. I do this to notify the people of the under-world that they must give back the soul of the sick person who is to be treated.

## THE FORMULA.

In the middle of the world there lived a woman with her granddaughter. After a time the granddaughter became pregnant. "Hei," exclaimed the grandmother, "it looks as if the Indians were about to appear," she said. "Their smoke in everywhere." The baby contracted some sort of sickness from its mother before its birth. The child was born.

"What shall we steam the baby with," thought the grandmother. "You must go out and try to find the medicine," she told the granddaughter. She went out and looked over the world. She was surprised to see something standing toward the southeast. Then she saw it was the herb, and going to it she dug it out. It was wild ginger. Placing it in a basket she put it under the baby and steamed it with it. It was then evening. At dawn she noticed the baby was feeling around in her armpit.

The old woman went out. When it was light she was surprised to see pitch sticks lying there. She carried two of them into the house. Having lighted them in the fire she waved them over the baby. When it was broad daylight she stopped. "Hei," she thought, "Indians are soon to come. It may be their babies will take sick from them. They will think about us. With what shall we make them think about us?" "Oh, yes," she

thought, "one night will intervene between the dances. That is the way they will do. There will not be one medicine only," she thought.

Then she told her granddaughter again, "Go out and look for an herb." She went out again to look for it. She looked everywhere in vain. As she looked toward the east she saw Mount Shasta standing there. She started toward it and when she came near she saw a basket-cup floating at its base. She looked into the cup but saw nothing in it. There was not even a leaf which she could put into the baby's mouth.

She walked along after it. She turned her eyes away and when she looked again the cup was gone. She saw it floating by Kizökût. She looked into it but there was nothing there. "I wonder why I can't find the medicine which I am to put into the baby's mouth?" she thought.

Again she missed the cup. She saw it floating by Kilaigyadiñ. It had floated by her. When she came where it was, she looked into it again. She looked away again and it was gone. She found it floating by Bluff creek. She went to it and looked into it. Again it disappeared and reappeared in a fog above Weitchpec. "Where am I to find that medicine?" she thought.

When she looked away again it was floating around below Weitchpec. She looked into it but there was no medicine in it. Again she looked away and the cup floated down the middle of the river. She saw it a little above Tcexöltcwediñ below the rock that stands in the water. Again she looked into it in vain. The cup did the same thing again. It went down the middle of the river and she followed it. Below Cappel it stopped until she came up and looked into it. There was nothing in it. It did that way again. It floated right down the middle of the river. She went after it. She was surprised to find it at Pecwan creek. She came up and looked into it. There was nothing in it. "Where am I going to find that medicine?" she thought. And then it did that again. It floated right down the middle of the river. She went after it. When she came to the mouth of the Klamath river she saw it floating across to the north. "Hei!" she thought. When she turned her head slowly about, the tears fell. "How can I find that medicine?" she thought.



When she looked for it again it floated back. Then she went along the shore toward the south. The cup came back and floated along beside her. South of Redwood creek she came down to the beach. The cup floated back to her. She went along again and the cup floated after her. At Fresh-water Lagoon she again came down to the beach. She saw the cup was floating across the ocean toward the west, but it came back to her as if it had been shot from a bow. She looked into it. There was nothing in it.

She was surprised to see a house standing in the distance toward the east. "I will go there," she thought. She went to the house and went in. She saw an old woman sitting there. "You can't find that medicine anywhere," the old woman told her. "Day before yesterday it came into my head. This is what they said of you, 'This way her child does. In vain she will look for it.' There in the corner stands your cup." Then the old woman took the cup and held it up to the sky. Something fell into it.\* She was holding it up pointing crosswise. She gave it to her saying, "Take it along and put it into your baby's mouth."

#### DIRECTIONS.

When I get through speaking I bathe the child with the medicine. In the morning I bathe it all over. I always leave the medicine there.

In the woods I always set up two forked sticks on each side. Then I placed the pitch sticks crosswise on them. I put four stones along side. I put pitch sticks and incense root on these stones. When there are good coals I put the incense roots into the fire. I always put the stones back from the fire. I do not drop the forked sticks just anyway, I always lay them down carefully. I tie up the pitch sticks.

I do not have my face white (unpainted). I have my face painted black. I paint my wrists, my shoulders, my ankles, my thighs, and my breast. I tie up my hair with tseûk.† I do not

\*It was the bark of the yellow pine, *Pinus ponderosa*, which fell into cup.

†Tseûk are the ribbons of mink fur with which the clubs of hair are wound. These tseûk are sometimes covered with woodpecker scalps. See Life and Culture of the Hupa, p. 20 and Pl. 5.



wear dirty things. I wear only good things. I take along all the utensils. I do not leave any of them for the one over whom I wave the fire.

## XXVII.

*Formula for the Eel Medicine.\**

- yī-man-a-yī-nûk tak ta-nan nañ-xa tein-niñ-yai kyū-wiñ-  
 Across south three bodies were. He went there. In the  
 of water
- 2 ya-iñ-yan-ta-diñ dō-til-lū tein-nel-en ta-nan Lūw-xan tsel-ne-  
 Indian world never he looked at the eels red  
 come;  
 wan hai dō-til-lū hai tes-deL-te a-teon-des-ne tes-deL-te  
 that never "They will come," he thought. "They will  
 come. come."
- 4 hai-yaL kit-dū-win-kil hai-yaL tes-deL hai-yaL teit-tes-yai  
 And the bank slid out. And they went. And he went  
 miL tū-wim-mā yī-man-a-yī-na-teiñ miL teit-tes-yai mûk-a-  
 with shore along. Across south with he went. The  
 them them
- 6 na-dū-wûl-a-diñ hai-ya nō-nin-deL hai-yaL hai-ya xon-na  
 mouth of the there they stopped. And there for him  
 Klamath
- da-wes-dil teū-win-da hai-yaL tim-ma-teiL-tewe† hai-yaL a-teon-  
 they waited. One stayed And tima he makes. And he  
 there.
- 8 des-ne nik-kyū-wiñ-nûn-te hai tim-ma-iL-tewe hai-yaL a-teon-  
 thought, "You will go to sleep who tima make." And he  
 des-ne tce-nil-le-te nik-kyûñ-sa-an meū‡ tce-nil-le-te meū  
 thought, "They will your heart under. They will under."  
 dive out dive
- 10 teûk-qal miL hai Lūw-xan Le-nal-diñ hai-ya tein-niñ-yai hai-  
 He walked with eels. Weitchpec there he came. And  
 along
- yaL a-xōL-teit-den-ne tim-ma-teiL-tewe nik-kyū-wiñ-nûn-te tee-  
 he said to him to TimateiL-tewe, "You will go to sleep. They
- 12 nil-le-te nik-kyûñ-sa-an meū hai-ya-miL a-teon-des-ne  
 will dive your heart under." And he thought,

\*Told at Hupa, November 1901, by William Lewis (Kū-wī-ta) said to be the only person who knows the formula. He performs this ceremony which necessitates ten days of fasting without recompense for the good of the people.

†A spirit, or person with supernatural power, who interferes with the run of fish and causes famine.

‡"Without your knowledge."

- dō-xō-liñ tin-dil hai-yaL a-teon-des-ne nin-nis-an ta-nan dū-  
 "They will never go." And he thought, "Mountain water will  
 wes-a-te\* hai-yaL teit-tes-yai tein-neL-en hai Lūw-xan wit-dil 2  
 go across." And he went on. He saw the eels coming.  
 hai-yaL tein-niñ-yai yōt hai-yaL a-teon-des-ne dō-xō-liñ tin-dil  
 And he came over And he thought, "They won't go  
 there.  
 yī-nûk xai-ya-me† nō-le hai me nas-deL-te hai-yaL a-teon- 4  
 south. Xaiyame water- that in they will And he  
 fall stay."  
 des-ne na-tes-dī-ya-te hai-yaL a-teon-des-ne dō-me-dūw-tewiñ  
 thought, "I will go back." And he thought, "I don't want  
 hai-yō hwit-Lūw-xan miñ-kil-en‡ dō-xō-liñ yī-tan hai-yaL 6  
 these my eels miñkilen shall not eat." And  
 a-teon-des-ne xō-yū-wiñ-yûn-te dō-xō-liñ dō-xō-a-ten Lūw-xan  
 he thought, "If she does eat them, they won't die eels  
 hai-yō hwe-hwē hai-yaL a-teon-des-ne kiL-tewe§ yū-wiñ-yûn-te 8  
 those mine." And he thought, "KiL-tewe will eat them  
 xō hai-yaL a-teon-des-ne dō-xō-liñ da-xō-a-ten hai-ya  
 with- And he thought, "They won't die. There  
 out harm."  
 nū-hwōn-te hai-yaL a-teon-des-ne Lan ai-la-te min-Lūñ me-dil 10  
 they will be And he thought, "Many they will Ten  
 good." catch.  
 de-wim-min-te na-tes-dī-yai hai-yaL a-teon-des-ne hwe-eñ  
 will be filled." He went back. And he thought, "I,"  
 a-teon-des-ne deûk a-wil-leL-te hai-yaL a-teon-des-ne na-tes- 12  
 he thought, "This he will do." And he thought, "I am  
 way  
 dī-ya-te yī-man-a-yī-nûk hai-ya-teiñ na-in-dī-yai yī-man-yī-nûk  
 going Across south there he got back across south.  
 back."  
 hai-yaL a-teon-des-ne kī-ye na-tes-dī-ya-te hai-yaL a-teon- 14  
 And he thought, "Again I will go back." And he  
 des-ne te-se-la-te hai-yaL a-teon-des-ne kī-ye na-tes-dī-yai  
 thought, "I am going And he thought, "Again I am going  
 to take them." back."  
 yī-na-teiñ miL kī-ye na-in-dī-yai mûk-a-dū-wûl-a-diñ hai-yaL 16  
 From the with again he got back to the mouth of the And  
 south them Klamath.

\* A point of land runs out at the confluence of the Trinity and Klamath. Its function, according to this formula, is the turning of the eels into the former river.

† An unusually fine fishing place in Sugar Bowl valley.

‡ Menstruating women.

§ Women who have given birth recently.

- a-teon-des-ne    nik-kyū-wiñ-nûn-te    nik-kyūn-sa-an    kyū-wiñ-  
                   he thought,    "You will go to sleep,    your heart    will go to
- 2 nûn-te meū tce-nin-deL-te hai-yaL tēuk-qal miL hai Lūw-xan  
   sleep, under it    they will go    And    he walked with those    eels  
   out."    along
- Le-nal-diñ    hai-yaL    a-teon-des-ne    yī-man-tū-wiñ-yai    a-teon-  
   to Weitchpee.    And    he thought    Yimantūwīnyai    he
- 4 des-ne hai-yūk a-wil-la-te hwe-hwē    ma na-sel-tewin-te hai-  
   thought, "This way    it will be    Mine    for    I am doing it    And  
   done.    again."
- yaL a-teon-des-ne dō-xō-liñ tin-dil hai-yaL a-teon-des-ne dik-  
                   he thought,    "They won't go on."    And    he thought,
- 6 gyūñ nas-deL-te hai-yaL a-teon-des-ne hwe a-hwiL-teit-den-te  
   "Here    they will    And    he thought,    "Me    he will say of  
                   stay."
- hai na-is-tewen xō yū-wiñ-yūn-te kil-tewe dō-xō-liñ it-dau  
   'He    did it.'    With-    she will eat,    kiltewe.    They won't    melt  
   out harm    away
- 8 hwe-hwē hai-yaL a-teon-des-ne miñ-kil-en xō yū-wiñ-yūn-te  
   my eels."    And    he thought,    "Miñkilen with-    will eat them.  
   out harm
- xa-a-fin-te a-teon-des-he hai-ya-miL Lūw-xan min-Lûñ me-dil  
   They will do    he thought.    "And    eels    ten    canoes  
   that,"
- 10 de-wim-min-te a-tin-diñ xa-dī-ya-te hai nū-hwōn-te nā-tes-  
   will be filled.    Everywhere    they will do    That    will be good."    He went  
   that.
- dī-yai yī-man-yī-nûk a-teon-des-ne te-sē-ya-te kī-ye Lan  
   back    across to the south.    He thought,    "I will go    again.    Many
- 12 me-dūw-tewiñ Lan til-lū tū-wim-mā yī-na-teiñ na-tes-dī-yai  
   I want."    Many came.    Along the    from the    he went back.  
   shore    south
- hai-yaL tein-niñ-yai mûk-a-na-dū-wûl-a-diñ Lan hai-yaL a-xōL-  
   And    he came back    to the mouth of    Many.    And    he said  
   the Klamath.    were
- 14 teit-den-ne nik-kyū-wiñ-nûn-te tce-nil-le-te Lūw-xan hwe-hwē  
   to him,    "You will go to sleep.    They will    eels    mine.  
   go out
- ka-de niñ nik-kyū-wiñ-nûn-te hai meûk teit-tes-yai hai-yaL  
   Soon    you,    you will go to sleep."    That    in    he went.    And
- 16 Le-nal-diñ ka-de nik-kyū-wiñ-nûn-te a-teon-des-ne hai-ya-miL  
   at Weitchpee, "Soon    you will go to sleep,"    he thought.    And
- La-ai niL tce-wes-lin-te hwe-hwē hai-ded hwe-hwē ta-nan  
   "One    for you    will flow out,    mine    this    mine    water
- 18 hwe-hwē hai mûk-ka hai-ded Lūw-xan hai mûk-ka ye-win-  
   mine.    This    in    these    eels    this    in    they will

- deL-te dō-xō-līn til-lū yī-dūk hai-yaL a-teon-des-ne hai nin-  
go in. They won't go east." And he thought, "The
- nis-an ta-wes-a mite-teiñ-a hai-yaL a-teon-des-ne la-ai niL 2  
mountain will in front." And he thought, "Only for  
project one you
- tce-wes-lin-te hai-yaL a-teō-in-ne hai mûk-ka ye-win-deL-te  
will flow out." And he kept "This in they will go."  
thinking,
- hai-yaL a-teon-des-ne deûk a-wil-leL-te hwik-ka a-teit-yau 4  
And he thought, "This he will do, my way he does.  
way
- hwe a-hwiL-teit-den-te xa-a-na-it-yau hwe ded dō-oi-lūn-te  
Me he will say of, 'He did that way.' I now I will quit."
- hai-yaL teit-tes-yai tein-neL-en hai Lūw-xan tein-niñ-yai 6  
And he went along. He looked at those eels. He got back.
- a-teon-des-ne ded meûk dō-xō-līn tin-dil ded meûk xō-wiL-  
He thought, "This in they won't go. This in until it
- tsai-ye-de na-diL-<sup>û</sup>x hai-ded hwe-hwē hai-ya-miL a-teon-des-ne 8  
becomes they will live these mine." And he thought,  
dry
- deûk a-teit-ya-te hwe a-hwiL-teit-den-te xa-a-na-it-yau hai-yaL  
"This he will do. Me he will say of 'He did that way.'" And  
way
- a-teon-des-ne Lūw-xan deûk a-teil-la-te teû-win-yan hai 10  
he thought, "Eels this way he will treat." He ate them where
- ke-na-wiL-na-diñ hai-yaL a-teon-des-ne hai-yûk tein a-teil-lau  
he cooked them. And he thought, "'This they he did,'  
way say
- hwe a-hwiL-teit-den-te tewō-la-diñ yis-xan hai-ya Lūw-xan 12  
me they will say of. Five days there eels
- teû-wiñ-yûn-te hai-ya-miL a-teon-des-ne dō-tein-neL-yan hai  
he will eat." And he thought, "He did not eat up those
- Lūw-xan hai-yaL a-teon-des-ne deûk a-teil-la-te xwa-wes-le-de 14  
eels." And he thought, "This he will do. If he gets  
way enough
- de-na-dū-wil-la-te hai-ded kī-ma-û hai-miL de-dū-wil-la-te  
he will put in the fire this medicine. With this he will put in  
the fire
- xwa-wes-le-de hwe a-hwiL-teit-den-te hai-yaL a-teon-des-ne 16  
if he gets enough. Me he will talk about." And he thought,
- xa-a-wil-leL-te tewō-la-diñ yiL-xai hai-yaL a-teon-des-ne teû-  
"He will do five mornings." And he thought,  
that way

- win-yûn-te hai-yaL a-teon-des-ne yî-deōx xon-nū-we-yeL-de  
 "She will eat," and he thought, "When she is through her menstruation."
- 2 hai-yaL a-teon-des-ne hai nū-hwōn-te dō-xō-liñ da-xō-a-ten hai  
 And he thought, "That will be good. It won't die. This  
 ded deûk a-wil-le-te a-dûx-xûn-de yū-wiñ-yûn-te hai-yaL  
 this way she will do. When she is she will eat." And  
 hungry
- 4 da-tein-nes-dai hai-yaL a-teon-des-ne deûk a-teil-la-te hwe  
 he fished. And he thought. "This he will do. Me  
 way  
 a-hwiL-teit-den-te xa-a-na-it-yau hwiL-teit-den-te xō dī-hwō  
 he will say of, 'He did that way,' he will say of me. Even some  
 if
- 6 dō-teû-wiñ-xûn-te hwe a-hwiL-teit-den-te hai-yaL a-teon-des-ne  
 he does not catch, me he will talk And he thought,  
 about."  
 deûk kix-xak tee-niñ-an mit-dai yis-xûn-de deûk hai-yûk hwe  
 "This net he took out outside. Tomorrow this this way me  
 way way
- 8 a-hwiL-teit-den-te yis-xûn-de hai da-ne-se-da-te hai-yaL a-teon-  
 he will talk of. Tomorrow I will go fishing." And he  
 des-ne a-tin-diñ yis-xûn-de da-nō-te-deL-te hai-yaL da-tein-  
 thought, "Every tomorrow everybody will fish." And he  
 where
- 10 nes-dai hai-yaL a-teon-des-ne hai-yûk a-hwiL-teit-den-te hai-  
 fished. And he thought, "This way he will say of me." And  
 yaL a-teon-des-ne hai-yûk a-na-it-yau hai-yaL a-teon-des-ne  
 he thought, "This way he did," And he thought,
- 12 hai-yûk a-wil-leL-te hai Lūw-xan hai-yaL a-teon-des-ne xō yū-  
 "This way will do the eels." And he thought, "Even  
 if  
 win-yûn-te xoi-kyûñ-kī-yat hai-ded hwiL-Lūw-xan hai-ye-he  
 she eats them, woman who has these my eels, anyhow  
 suffered miscarriage
- 14 dō-xō-liñ it-dau hai-yaL a-teon-des-ne na-tes-dī-ya-te yī-man-  
 they won't melt And he thought, "I will go back." Across  
 away."
- a-yī-nûk kī-ye na-tes-dī-yai ma tū-wim-mā yī-na-teiñ hai-yaL  
 south again he went back for it along the from the And  
 shore south.
- 16 a-teon-des-ne mûk-a-na-dū-wûl-a-diñ hai-ya kī-ye a-xōL-teit-  
 he thought, mouth of the Klamath there again he told  
 den-ne nik-kyū-wiñ-ñûn-te hai meûk tce-in-deL-te nik-kyū-  
 him, "You will go to sleep; that during they will come You will  
 out.



wiñ-nûn-te hai meûk hai-ded Lûw-xan tcō-xon-des-ne tcū-  
go to sleep that during these eels," he thought of him.

wa-al hai kī-ma-û\* xō-la me hai na-a-a hai ma na-is-tewen 2  
He that medicine, his in it he had, that for he made it.  
carried along hand

a-tcon-des-ne xa-a-wil-leL-te hai-ya-dete tcū-wiñ-yûn-te hai-ye  
He thought, "He will do that and then he will eat them.

man na-a-a hai kī-ma-û Lax dō-xō-liñ teit-tan deûk Lax 4  
For he always that medicine. For he will not eat. This way  
that has nothing  
reason

kī-ma-û ē-din kis-sa-wiñ-ya-te† hwe a-hwiL-teit-den-te hai miL  
medicine without he will go into me he will say of this with  
somebody's mouth,

hai-ded hai kix-xak kiñ hwe dō a-hwiL-teit-den-de hai-yaL 6  
this the net pole me if he does not tell." And

a-tcon-des-ne dō-nū-hwōñ a-teit-yau hai-yaL a-tcon-des-ne dō-  
he thought, "It is not he did." And he thought,  
good

xō-liñ nûn-yai hai-ded dō-nū-hwōñ-<sup>â</sup>x ûn-dī-yau La-xō-kya 8  
"You will not live. This not a good way you did. Just that way

dō-xō-liñ nûn-yai xō dō-teû-wiñ-xan deûk xō dō-teû-wiñ-xan  
you may not live. Even if he does not this even he does not  
catch any way if catch any,

hai-ye-he kis-le-te hwe a-hwiL-teit-den-te hai-ye-he Lan 10  
even then they will me if he talks about. Even then many  
catch many

ai-la-te deûk dōñ nū-hwōñ deûk hai hwe hai dō-na-wa-te  
they will This is good this this mine. He will not live  
catch. way way

hwe dō-a-hwiL-teit-den-de dūñ-hwō hai-ya-miL-ûñ a-tcon- 12  
if he does not tell me somebody." And he

des-ne na-tes-dī-ya-te tcon-des-ne hai-yaL a-tcon-des-ne da-  
thought, "I will go back," he thought. And he thought,

xwed auw-dī-ya-te hai-yaL a-tcon-des-ne xwa na-seL-tewin-te 14  
"What am I going And he thought, "For him I will make it."  
to do?"

hai-yaL a-tcon-des-ne deûk tcū-wī-yûn-iL-te hwe xwa a-nauw-  
And he thought, "This he will eat. I for him will  
way

\* *Leptotaenia Californica* is held in the hand while the formula is being repeated.

† A rattlesnake will bite him. This expression is used to avoid Lûw, the name of the rattlesnake, which being spoken might anger him.

- la-te na-a-a deûk tce-ī-yiñ-hit teū-wiñ-yûn-de xwa-wes-le-te  
do it. He this way when he if he eats he will get  
always enough.  
has it
- 2 de-na-dû-wiñ-ûn-te hai-ded kī-ma-ū miL Le-na-nil-la-te hai  
He will put in the fire; this medicine with he will build a fire. This
- mū-wûñ xwa-wes-le-de dō-xō-liñ na-ta-auw xon-ta-teiñ deûk  
half, if he gets enough, he won't carry to the house. This  
way
- 4 a-na-teil-la-te hai-yûk teū-wiñ-yûn-te hai-yaL a-teon-des-ne  
he will do. This way he will eat." And he thought,  
min-Lûn-diñ yis-xûn-de da-na-ne-se-da-te hai-yûk teū-wi-yûñ-  
"Ten days I will fish. This way he will eat."
- 6 iL-te hai-yaL a-teon-des-ne deûk a-na-teil-la-te hwe a-hwiL-  
And he thought, "This way he will do. Me he will  
teit-den-te hai-yûk a-na-it-yau hwe na-tes-dī-ya-te kût na-  
say of 'This way he did.' I will go back. Already
- 8 seL-tewiñ ya-xwa hai-yaL a-teon-des-ne kût me-neL-xe teon-  
I have for them." And he thought, "Already I have he  
made it finished,"
- des-ne kût a-tiñ-ka-ûn-te hai Lūw-xan a-teon-des-ne a-tiñ-  
thought. "Everything the eels," he thought "every
- 10 ka-ûn-te yū-wiñ-yûn-te hai-ye-he me-nai-lūw-te hai-yō hai  
kind will eat. Nevertheless I will watch Those  
them.
- hwiL-Lūw-xan hwe nēL-in-te nū-hwōñ-<sup>dx</sup> ûn-te dō-xō-liñ na-naL-  
my eels I will look at. Good they They won't dodge  
appear.
- 12 dō hai-yō hai Lūw-xan kût a-tiñ yū-wiñ-yûñ kiL-tewe yū-wiñ-  
those eels. Already every eats them. KiL-tewe eats  
kind
- yûñ hai hwe-hwē miñ-kil-en hai hwiL-Lūw-xan dō nas-dō  
these mine; miñkilen these my eels. They don't  
dodge
- 14 hwe-hwē nū-wiñ-hwōñ a-tiñ hai-yûk a-wiñ-neL-te hai-ye-he  
mine. Good it is all. This way it will be. Nevertheless  
mūw-lūw-te hai hwiL-Lūw-xan hwe a-hwiL-teit-den-te hai-yûk  
I will watch my eels. He will say of me, 'This way  
them
- 16 a-na-it-yau hai nū-wiñ-hwōñ-te kût nū-wiñ-hwōñ hwe hai na-  
he did.' That will be good. Already it is good. I will  
seL-tewen hai-yûk teū-wiñ-yûn-te kût a-tiñ yū-wiñ-yûn-te hwe  
make that. That way he will eat. All will eat them. I
- 18 me-neL-xe kût dō nas-dō kûn nū-wiñ-hwōñ hai-yûk a-wiñ-  
have finished. They won't Already it is good. This way  
dodge.

- neL-te hai-yaL a-teon-des-ne kût ded na-tes-dī-ya-te yī-man-  
it will be. And he thought, "Now I will go back across  
yī-nûk hai-yaL yī-man-yī-nûk na-in-dī-yai hai-yaL na-tes-dī- 2  
south." And across south he got back. And he got back  
yai yī-man-yī-na-tein kī-ye hai-yaL dō-xōs-le hai ta-nan a-tiñ  
across south again. And all gone that water. All  
kit-dik-kil teis-tewen hai me da-wit-diL-ne-en hai-yaL ma 4  
the banks he made that in they used to live. And for that  
slide out  
na-tes-dī-yai yī-na-teiñ ded hwa-ne kût a-tiñ mûk-a-na-dū-  
he came back. From the this only all. To the mouth of  
south  
wûl-a-diñ na-in-dī-yai dō-nō-auw hai kī-ma-ū xō-la me 6  
the Klamath he got back. He never that medicine his hand in.  
put down  
a-teon-des-ne hai tim-ma-teiL-tewe nik-kyū-wiñ-ñûn-te hai  
He thought that Timateiltewe, "You will go to sleep that  
meûk a-tiñ tce-nil-le-te nik-kyū-wiñ-ñûn-te hai meûk La-xō- 8  
during all will dive out. You will sleep that while. I wish  
kya nit-dje kis-da-te hai meûk tes-deL-te tcit-tes-yai Le-  
your mind would melt That while they will go." He went  
away. along.  
nal-diñ tein-niñ-yai tim-ma-teiL-tewe a-teon-des-ne nik-kyū- 10  
To he came. Of the Timateiltewe he thought, "You will  
Weitechpec  
wiñ-ñûn-te hai meûk yī-dûk dō-xō-liñ tin-dil La-ai tce-  
go to sleep that during east they will never go. One  
wes-lin-te hai-ya-mil hai-ded hwe hai-ded Lūw-xan hwe na- 12  
for them And these my these eels I  
will flow out.  
dūw-iñ hai-ded hai-yûk hai-yaL tein-niñ-yai de-de meûk  
am this this way. And he came this in.  
watching  
hai-yaL a-teon-des-ne de-de meûk hwe na-dūw-iñ hai-ded 14  
And he thought, "This in I watch these  
hwiL-Lūw-xan hai yū-wiñ-yûn-te hai kil-tewe yū-wiñ-yûn-te  
my eels. These she will eat the kiltewe. She will eat  
hai hwiL-Lūw-xan hai-yaL a-teon-des-ne de-de meûk xō- 16  
my eels." And he thought, "This in until  
wiL-tsai-ye-te na-diL-<sup>dx</sup> Lax tō nō-nûn-dī-ya-te teon-des-ne  
it becomes they will Just water in one place they he thought.  
shallow continue will stay,"  
to live.  
hai-yaL a-teon-des-ne xa-a-win-neL-te Lax Lan me-dil miL- 18  
And he thought, "It will be that way. Just many boats

- teōL-tūk-te hai-yaL teit-tes-yai tein-niñ-yai de-de meûk kût  
he will count." And he started. He came this in.
- 2 a-tiñ yū-wiñ-yûñ hai-ya-miL a-teon-des-ne kût a-tiñ yū-wiñ-  
All ate them. And he thought, "Already all eat  
yûñ hai hwit-tō-nai hwe kût hai auw-lau hwe hai a-nauw-  
my fish. I already that I have I that I was  
done
- 4 la-te hai-ya-miL da-tein-nes-dai kût me-niL-xe-teL teon-des-ne  
intend- And he fished. "Now I am finishing," he thought.  
ing to do."
- hai-ya-miL da-tein-nes-dai hai-ya-miL a-teon-des-ne deûk  
And he fished. And he thought, "This  
way
- 6 tewō-la-diñ yū-wiL-xal miL hai-yaL ke-na-wiL-na xō-la me  
five mornings after." And he cooked it his hand in  
sa-an hai kī-ma-ū hai-ya-miL a-teon-des-ne deûk a-wil-leL-te  
lying that medicine. And he thought, "This it will be  
way
- 8 hai-ded hai-yaL teū-wiñ-yan hai-ya-miL a-teon-des-ne deûk hwe  
this." And he ate it. And he thought, "This of  
way me  
a-hwiL-teit-den-te xa-a-na-teil-lau xōw hwe a-hwiL-teit-den-te  
he will say, 'That he did I think.' Me he will talk about.
- 10 hai-ya-miL deûk hai-ya de teū-wiñ-yûn-te hai-yaL xwa-wes-  
And this way here he will eat. And he will get  
le-te hai-ya hai kī-ma-ū eñ hai de-dū-wiñ-an hai-ya-miL  
enough. There the medicine that he put in And  
the fire.
- 12 hwe hai Lūw-xan hai-ya-miL hai wûñ-xai-neūw-te hai-ya-miL  
my eels. And that he will talk about. And  
hai-yûk hai-ya nū-wiñ-hwōñ hai kī-ma-ū hai-ya-miL hwe  
this way there it is good that medicine. And me
- 14 hai-yûk a-na-it-yau hwe a-hwiL-teit-den-te kût ded-de meûk  
'This way he did' me he will say of. Now this place in  
kût hai-yûk kût me-neL-xe hai-yûk a-wil-leL-te dō-Lûn-te  
now this way I finish. This way it will be. Not many,
- 16 Lū-wûñ ta a-hwiL-teit-den-te hai-ya hai-yûk hwe hai-yûk  
one may be will say of me, 'There that way me that way  
hai-ded kût xa-ûn-Lûn-te a-tiñ-xō-ûñ-te yī-tan hai dō-  
this.' Now it will be Every kind eats. The  
that much.
- 18 nū-hwōñ hai-ye-he yī-tan hai-yûk a-dī-ya-te hai-ded wes-yō  
bad even if they eat this way it will be this I like  
hai dō-win-da a-tiñ dō-win-da hai-yûk wûn-xai-neūw-te hai-de  
that do not stop. All do not stop. This way he will talk about these

tō-nai hai-yûk teŭ-wī-yûn-iL-te hai-de kī-ma-ŭ miL hai-ya-  
 fish. This way he will eat this medicine with. And  
 miL ded kût hai-yûk xwa na-seL-tewin-te kût a-den-ne me- 2  
 this now this way for him I will make it." Now he said,  
 neL-xe-teL ded kût me-neL-xe-teL deûk wûn hai me-niL-xe-teL  
 "I am about Now I am about to This for I am finishing.  
 to finish. finish.  
 kût ded na-tes-dī-ya-teL yī-man-yī-nûk 4  
 Now I am going home across to the south."

## TRANSLATION.

*Formula for the Eel Medicine*

Across the ocean towards the south were three bodies of water. Yīmantūwīnyai went there. He saw there the red eels which never come to this world. "They will come," he thought. The bank of the lake slid out and some of the eels went out with the water. Yīmantūwīnyai himself walked along the shore and accompanied the eels until he came to the mouth of the Klamath river. There they stopped and waited for him. There at the mouth of the Klamath a TimateiLtcwe (one who stops the run of fish) lives. "You who stop the run of fish, you will go to sleep," thought Yīmantūwīnyai, "and the fish will go through without your knowledge."

Yīmantūwīnyai walked along the Klamath accompanying the eels until he came to Weitchpec, where another TimateiLtcwe lived. Yīmantūwīnyai said to him, "You will go to sleep; fish will go through without your knowledge." "They will never go on up the Klamath," thought Yīmantūwīnyai. "A mountain shall project into the water to prevent it." He went on up the Trinity. He saw that the eels were coming along.

When he got quite a way up he thought, "These eels won't go on towards the south; they will stay in the waterfall at Xaiyame." "I will go back again," he thought. "I don't want a miñkilen to eat my eels," he thought, "but if she does eat them, these eels of mine won't die. KiLtcwe may eat them without harm; the eels won't die; they will be good and many will be caught." "Ten canoes will be filled with them," he thought.



He went back again. "I will do this again; I will go back across the ocean towards the south." When he got back there he thought, "I will go again; I will take them with me." He went northward again to the mouth of the Klamath. "You will go to sleep," he thought of the Timateiltewe. "Your heart will go to sleep; without your knowing it the eels will go past." He walked along accompanying the eels to Weitchpec. "This is the way it will be done," thought Yimantūwīnai, "they won't go on; they will stay here," he thought. "They will say of me, 'He did this.' Kiltewe will eat them without harm. My eels will not melt away. Miñkilen may eat them without harm. Ten canoes shall be filled with eels. It will be that way everywhere. It will be good," he thought.

He went back south across the ocean. "I will go again," he thought. "I want my eels." He went along the shore from the south until he came to the mouth of the Klamath. He said to the Timateiltewe, "You will go to sleep. My eels will go on when you go to sleep." He went on up the Klamath to Weitchpec. "Soon you will go to sleep," he said to the Timateiltewe. "Only one river will flow for you, my eels; this one, my river. In this my river the eels will go. They won't go east," he thought. "A mountain will project into the water in front of them. One river will flow out for you. They will go into this one," he kept thinking. "He will say of me, 'He did that way.' Now I will quit."

As he went along he looked at the eels. "They won't go into this river (Klamath)," he thought. "They will live in this river of mine even when it becomes shallow. He (the coming priest) will do this way," he thought. "He will say of me, 'He did that way;' he will do this way with the eels." Then Yimantūwīnai ate them where he had cooked them. "He will say of me, 'I hear he did this way.' He shall eat eels there for five days." He did not eat all of those eels. "This is the way he will do," Yimantūwīnai thought, "when he gets enough he will throw the remainder in the fire; with this medicine he will tell of my deeds. This way he will do for five mornings."

"When a woman is through with her period of seclusion she may eat the eels; they will not die. She may eat them if she is



hungry," he thought. Yimantūwīñyai fished for eels thinking, "Hereafter the priest will do this way; he will say of me, 'He did that way.'" "Even if he does not catch anything, nevertheless he will talk about me." Then he took the net outside. "Tomorrow he will talk about me this way. Tomorrow I will go fishing. Everybody will fish tomorrow." Yimantūwīñyai fished and thought to himself, "He will say of me this way he did." "A woman who has suffered miscarriage may eat them without doing harm; even if she eats them the run of eels will not disappear." "I will go back," he thought.

Then having gone back he soon came along the shore again from the south until he came to the mouth of the Klamath. There again he said to the Timateiltewe, "You will go to sleep, and while you sleep they will go past." Yimantūwīñyai was carrying along medicine in his hand while he was saying this. "He (the coming priest) will do that, and then he will eat them," thought Yimantūwīñyai. That is why he always carries the medicine. If he eats the eels without the medicine he will be bitten by a rattlesnake. "You will not live," he thought, "this was not a good thing that you did. I wish that you may not live. Even if he does not catch any eels he must talk about me. Even then many eels will be caught. If he does not talk about me he will not live."

"I will go back," he thought. "What am I going to do? I will do this for him. This way he will eat them. If he eats, having the medicine in his hands as I have it, he will get enough. He will put the remainder in the fire with this medicine and burn it. He will not carry to the house what is left after he gets enough. This is the way he shall do; this is the way he shall eat. Ten days I will fish," thought Yimantūwīñyai. "This way he will do," he thought. "He will say of me, 'He did this way.' I will go back. Already I have finished. All kinds of people will eat the eels. I will watch the eels. I will look at my eels. They appear good. They won't dodge away from the net. Already all kinds of people eat them, even kiltewe, and mīnkilen. My eels won't dodge away from the net. All is good. It will be this way, nevertheless I will watch my eels; he will say of me, 'He did this way.' They will be good. Already they are good. He (the

priest) will eat this way. Everybody will eat them. I have finished. They won't dodge. Now I will go back across to the south."

When he got back the water in which the fish lived was all gone. He made the banks of the ponds slide out. Then he came back from the south along the shore of the ocean to the mouth of the Klamath. He never ceased having the medicine in his hand. "You will go to sleep," he thought of the Timateiltewe. "While you sleep, they will go by. I wish something would cause your mind to melt away. They will go while that happens." Yimantūwīnai went along to Weitchpec. He thought concerning the Timateiltewe, "You will go to sleep. The eels will never go to the east. Only one river and that mine, will flow out for them. I will watch my eels."

He came up to Hupa. "Here in this valley I will watch my eels," he thought. "Kiltewe will eat them. Even if the river becomes shallow they will live in some deep places. Many boats filled with eels shall be counted. Every one ate them. Every one has eaten my fish. Already I have done that which I was intending to do." He fished. "Now I am fishing," he thought. "He shall do this way for five mornings." He cooked it with the medicine lying in his hand. "It shall be done this way," he thought. He (Yimantūwīnai) ate the eels. "He will say of me, 'He did this way.' He will eat them here as I have done. When he has enough he will put the medicine in the fire. This medicine is good. He will say of me, 'He did this way.'"

"Now here in this place I finish. This is the way it shall be. Not many shall say of me, 'He did that way.' Every kind of people will eat them. Even if bad people eat them I do not want that the eels shall stop coming. They will not stop. This is the way he will talk of the fish. He will eat them in this manner with the medicine. This way now I will make it for him." "Now," he said, "I am about to finish." "I am finishing for him. Now I am going home across the ocean to the south."

## XXVIII.

*Formula for the Salmon Medicine.\**

kas-lin-diñ	e-nañ	ya-tel-tewen	ta-kûn	me-ya-dû-wil-wauw	
Xaslindiñ	it was	they grew	three of them.	They began to talk about it.	
xwed-dûk-kyauw	a-ôn-ne	ya-tcon-des-ne	kyû-wiñ-ya-in-yan		2
"How	will it be,"	they thought	"Indians		
nan-deL-te	hai-ya-hit-teit-ûñ	yō-yī-dûk-ka	teit-tes-yai	na-nin	
when come to be."	And then	Orleans	he went.	Two	
win-da	xon-na	ya-del-tse	hai yī-dûk	teit-tes-yai	hai-yaL 4
stayed	for him	waiting	who east	went.	And
Lū-wûñ	a-den-ne	xût-ûñ-xōw	xon-na	des-dil-tseñ	hai-yaL
one	said,	"I don't think	for him	we better wait."	And
tō-tein	tce-niñ-yai	hai-yaL	a-teon-des-ne	tse xai-tsa	tōl-tewen 6
to the river	he went down.	And	he thought,	"Stone cup	let it grow."
hai-yaL	tel-tewen	kût	hai-ya-hit-djit-ûñ	hai me	Lōk tel-
And	it grew.		And then	it in	salmon
tewen	hai a-tcon-des-ne	kût	a-dī-yau	hai-yaL	kût xōL-teit- 8
grew.	He	'thought,	"Already it has happened."	And	"All he said right,"
den-ne	hai-ya-hit-djit	teit-tel-men	ded xûn	yit-de	mûk-a-na-
to him.	And then	he made it swim	this river	down.	Mouth of
dū-wûl-a-diñ	tce-niL-men-nei	hai-ya-hit-djit	tū-wim-mā	nai	10
the Klamath	he made it swim	And then	shore along	from there	

\* Told at Hupa, June 1901, by Robinson Shoemaker in whose family the celebration of this medicine is an hereditary trust. The priest performs the ceremony in ceremonial dress, with beads around his neck, and his face painted red. He carries a fisher-skin quiver. When he has caught the salmon at the fishing-place in Sugar Bowl valley he cuts it with a stone knife, holding his breath while he does it. He then builds a fire and cooks the fish. He places incense root, *Leptotaenia Californica*, in the fire saying, "Kyōle, may there be many salmon." For ten days following he does not drink water. One meal a day is eaten at the exact time the sun reaches a fixed mark in the sweat-house. The meal is eaten from new baskets and is cooked by a woman chosen for the duty. She is dressed in a beaded dress. A male attendant remains in the sweat-house to attend to the fire. The priest keeps the incense root in his hand at night that he may not have dreams. He is careful not to say evil things for what he says or dreams will happen. He prays every night for many salmon. He does not eat salmon during the remainder of the year.

- yī-nûk na-teL-men nin-nis-an min-na na-is-men-nei hai-ya-  
south he made it World around he made it swim. And
- 2 hit-djit ded xûn yit-dā-tein ye-na-wiL-men xai-ya-me na-iL-  
then this river from the he made it To Xaiyame he made  
north swim in.
- dim-men-nei hai-ya-hit-djit hai-ya tcō-dū-wiL-xût aL-tcit-  
it swim back. And then there he questioned it. He said,
- 4 den-ne da-xwed ûn-dī-ya-te da-xō-a-tein-te nit-tcū-wiñ-yûn-de  
"What will you do bad person\* if he eats you?"
- hai-yaL-ûñ da-wes-lel hai-yaL-ûñ a-tiñ-ka-ûn-te aL-tcit-den-ne  
And it swam around And concerning he asked it.  
in one place. every kind
- 6 tse-es-dit-diñ da-il-lel hai-yaL-ûñ aL-tcit-den-ne da-xwed ûñ-  
A little while it always And he said, "What  
swam.
- dī-ya-te xoi-kyûñ-kī-yat nit-tcū-wiñ-yûn-de hai-yaL-ûñ La-ai-ûx  
will you woman who has if she eats you?" And at once  
do suffered miscarriage
- 8 tcit-dei xa-wil-lat hai Lōk tewō-la-diñ yis-xan siL-tûñ-<sup>â</sup>x hai  
it died. Floated on that salmon. Five days it lay the  
the water
- nō-niL-tin-diñ hai-yaL yit-de-yī-man na-in-deL xû-Le-dûñ  
he put it place. And down across they went in the  
morning.
- 10 hai-ya-hit-djit-ûñ hai-ya niñ-kyū-wiL-aL hai-ya kē-ya-wiL-na  
And then there he cut it. There they cooked it.  
mûx-xa-tce-xō-len ma de-dū-wil-lai hit-djit-ûñ hai miL kē-ya-  
Incense root for it he put on Then it with they  
the fire.
- 12 wiL-na hai-ya-hit-djit-ûñ hai-ya ya-wiñ-yan hai-ya-hit-djit-ûñ  
cooked it. And then there they ate it. And then
- hai-ya a-tiñ a-kil-lau na-kis-its deûk a-iL-in-te tcon-des-ne  
there all they did. They shot "This they will do," he thought,  
things at mark.
- 14 kyū-wiñ-ya-in-yan na-nan-deL-te hai-ya-hit-djit a-den-ne  
"Indians when they come." And then he said,  
a-tiñ hœik-kya na-nō-diL hai-yaL Le-na-nil-lai hai-ya-hit-djit  
"All from me go away." And he built fire. And then
- 16 ma de-dū-wiñ-an a-tcon-des-ne kyū-wiñ-yan-in-yan nū-hwōñ-<sup>â</sup>x  
for it he put in He thought, "Indians well  
incense.

\*"Bad persons" are those mourning recently dead relatives, women during menstruation, and after child-birth or miscarriage.

- yū-wiñ-yûñ-iL-te kyū-wiñ-ya-in-yan na-nan-deL-te nū-hwōñ-ûx  
will eat, Indians when they come Well
- yit-da-wes-le-te kyū-wi-yûl teL-tewin-de dō-xō-liñ kī-yauw 2  
will get enough food when it grows. Won't birds
- tewiñ-yō-wil-lel min-ne-gits yik-kyū-wiñ-yan-ne-he nū-hwōñ-ûx  
bother it. Little even if he eats well
- yit-da-wes-le-te dō-xō-liñ tewiñ-yō-wil-lel nū-hwōñ dī-hwō 4  
he will have They won't bother it. Will be good what-  
enough. ever
- teL-tewin-te dī-hwō dik-gyûñ a-dū-win-meL-de La-ai-ûx au-win-  
grows. Whatever here anybody says really it will
- neL-te hai-yaL-ûñ yī-nûk kai yī-man-teiñ na-na-nin-deL 6  
happen." And south across they went over.
- dō-ûñ-kya na-nit-dauw-xō-lûñ hai yō-yi-dûk-ka teit-tes-yai  
They did had come back that one Orleans went.  
not see
- hai-ya-hit-djit-ûñ tai-kyūw na-ya-is-xût xon-ta na-ya-is-xût 8  
And then sweathouse they tore down. House they tore down.
- hit-djit-ûñ xai-ya-me-teiñ tee-na-nin-deL hai-ya-hit-djit-ûñ  
Then Xaiyame to they went back. And then
- hai-ya iL-man nō-na-nin-deL wût-na-ya-xō-wil-yan hai-ya 10  
there on each they sat down. They watched their  
side
- xō-lō-ka hai-ya-hit-djit hai Lū-wûñ Le-nal-diñ tee-na-in-dī-yai  
salmon. And then the one Weitchepce came back to.
- sai-kit-diñ-ûñ-kya Lōk mit-Le-te ye-nin-dil-liñ-ye na-tin-nōx 12  
He was surprised salmon scales had washed ashore the Trinity  
to see
- yit-dā-teiñ-kai hai-ya-hit-djit-ûñ na-tes-dī-yai na-in-dī-ya-yei  
up along. And then he came back. He got back.
- sai-kit-diñ-ûñ-kya xō-wûñ tas-ya-ye-xō-lûñ hai-ya-hit-djit-ûñ 14  
He saw with surprise from him they had gone. And then
- ya-xō-teL-xa xai-ya-me na-ya-xōL-tsan hai-ya-hit-djit-ûñ  
he tracked them. Xaiyame he found them. And then
- a-den-ne xa dōñ hwe tse-ye-kyauw-hwik-kût na-se-da-te 16  
he said, "All I (at the upper end of will sit down.  
right, Hupa valley)
- hai-ya me-nauw-lūw-te da-xōk-a-ûn-te teū-wiñ-yûn-teL-de hwe  
There I will watch. Bad person would eat I
- ta-nauw-tū-hwiL-te hai-yûk nō-wûñ-nûñ-xûn-neūw-te kyū-wiñ- 18  
will take out. That way they will talk about us Indians
- ya-in-yan na-nan-deL-te hai-ya xa-a-na-it-yau teit-den-te.  
when they come. 'There that way he did,' they will say."



## TRANSLATION.

*Formula of the Salmon Medicine.*

Three immortals came into being at Xaslindiñ. They began to talk about what would be when Indians should come into existence. One of them went away up the Klamath river. The other two remained waiting for him. "I don't think we better wait for him," said one of those who remained. He went down to the river. "Let a stone cup become," he thought. And it became. And then in it a salmon became. "Already it has happened," he thought. "It is finished," he told his brother.

He made the salmon swim down the Trinity and Klamath rivers to the ocean. Then he caused it to swim along the beach southward. Having gone entirely around the world, he came back with it from the north to the mouth of the Klamath again. He made it swim back up the Klamath and Trinity rivers to the starting place.

There he questioned it. "What will you do if a person with a bad body eats you?" he asked. The salmon swam around in one place. He asked it about every kind person. After each question it swam for a short time in one place. Finally he asked, "What will you do if a woman who has miscarriage eats you?" It died at once. It rose to the surface of the water. Then he took it and placed it on the shore where it lay for five days.

After the five days, in the morning, the two brothers went down the river and crossed over to the place where it lay. The one who was officiating cut the salmon and cooked it there. He put incense root in the fire with which he cooked it. When the salmon was done they ate it. When they were through they shot at a mark and had all kinds of games. "This is the way Indians will do when they come," he thought.

Then he said, "All of you go away from me." Having built a fire he put incense root in it and prayed. "Indians when they come into existence, will eat this happily," he thought. "They will have plenty of food when the time comes for it to grow. The birds will not bother it. It will be good wherever it grows. Whatever anyone says will happen."



The two brothers went up the river and crossed over to their home. They found the one who had gone up the Klamath was not yet come back. Then they tore down the house and the sweat-house and went back to Xaiyame. There, one on each side of the river, they took their stations to watch their salmon.

When the one who had gone on the journey, came back to Weitchpec and started up the Trinity he was surprised to see salmon scales scattered about. When he got back where they had lived he found they had departed. He tracked them to Xaiyame where he found them. "Well," he said, "I will take my place at the Tseyekyauwhwikût. There I will keep watch. The salmon which a bad person would eat, if it were caught, I will take out as it passes up. Indians when they come into existence will make mention of us. 'At that place he did that,' they will say."

## XXVIII.

*Formula of the Rain-rock Medicine.*

- yas-tsim-me min-Lân LiL-Liñ hai-ya-miL yī-nûk teit-tes-yai  
 Yastsime ten brothers And south went  
 (lived.)
- 2 Lū-wûn yī-nûk nin-nis-an nōñ-a-teiñ hai-ya teū-win-da dik-  
 one of South the world's end there he stayed,  
 them.
- gyûñ yī-nûk nin-nis-an nōñ-a-diñ hai-ya-miL-ûñ min-nē-djō-  
 here south the world's end. And after a
- 4 xō-miL ûñ-kya xō-kût ye-kyū-wes-tee yū-din-nē-miL hai-yō  
 time he per- on him the wind blew in. After a time there  
 ceived
- Le-de-eL-ta deûk ûL-kyō xa-te-mas tes-deL yū-diñ-hit xon-ta  
 in a corner this big rolled out frost. Finally house  
 of the ground
- 6 meûk da-xwed-dañ a-dī-yau tcon-des-ne hai-yaL-ûñ mûx-xa-  
 inside "What is it going to do?" he thought. And incense
- tee-xō-len a-de-iL-kit hai-ya-miL teit-tes-yai yī-na-teiñ yas-  
 root he took with And he started from the Yas-  
 himself. south.
- 8 tsim-me na-in-dī-yai hai-ya-miL xō teit-te-te-en dī-hwe-e dō-  
 tsime he came back to. And in he looked Nothing  
 vain around.
- teiL-tsan hai-yaL-ûñ La-ai-ûx teit-tes-yai mī-me yī-man-teiñ  
 he found. And really he started Mīme on the other  
 away. side
- 10 tee-niñ-yai sai-kit-diñ-ûñ-kya hai-ya Lū-wûn na-nes-da-xō-lûñ  
 he came out. He saw with surprise there one sitting.
- hai-ya-miL-ûñ nit-ta na-wit-yai yas-tsim-me dûñ-xō kī-ye  
 And back he turned. Yastsime once again
- 12 na-in-dī-yai da-xwed-dañ teit-den-ne La-xō hai-ya hai-ya-  
 he came. "What is the he said just there. And  
 matter?"
- miL-ûñ yō-xō-miL a-xōL-teit-den-tsū kyū-wiñ-ya-in-yan dōñ  
 from some he heard say to him, "Indians  
 place

\*Told at Hupa, December 1901, by Emma Lewis, whose father belonged to the southern division of the Hupa.

- na-nan-deL-te dik-gyûn yī-de nin-nis-an nōn-a-diñ dōn kit-  
will become." Here north the world's end
- teint yañ-xûts-ei hai-ya-miL a-xōL-teit-den-ne kût doñ tas-yai 2  
sickness flew up. And he said to him, "Have  
left
- hai mī-ne-en hwe-en doñ kût dik-gyûn me-nai-lūw-te hai-ya-  
those spirits I here am going to And  
used to be. watch."
- hit-djit-ûn kût teit-tes-yai yī-na-teiñ hai Lū-wûn hai yī-nûk 4  
then he started down that one who south
- a-nin-nis-an nōn-a-diñ tsis-da-ne-en hai-ya-miL-ûn xō-xō-tin-  
the world's end used to stay. And Xōxōtinit
- nit yī-nûk-kai-kût-teiñ hai-ya Le-na-nil-lai hai-ya-hit-djit-ûn 6  
above the creek there he built a fire. And then
- kût teit-tes-yai yī-de xas-lin-diñ yī-na-teiñ tce-niñ-yai xas-  
he started down Xaslindiñ from the he came out.  
south
- lin-kai-yī-dûk ûn-kya Lū-wûn na-nes-da-xō-lûn xas-lin-diñ 8  
Above Xaslindiñ he saw one sitting. Xaslindiñ  
creek
- yī-dûk-a-teiñ tûn-tewiñ\* kis-xan meū Le-na-nil-lai xai-ya  
up east pepper-wood standing under he built a fire. Xai-  
tree yame
- meûk yī-na-teiñ ye-tecū-wiñ-yai La-xō dō xō-niñ da-dū-wes-a- 10  
into down he came. Just his face he could hardly
- te-ne-wan xōs-kûts-miL hai-ya-miL-ûn xai-ya-me niL-man  
hold pointed on account of And Xaiyame each side  
to it the cold.
- nō-na-nin-deL-xō-lan yī-man-yī-de na-niñ-yai nil-liñ-kin-diñ 12  
they had sat down he saw. Across and he went from Niliñkindiñ.  
down
- hit-djit nai-yī-nûk nit-ta na-wit-yai nil-liñ-kin-diñ hai-ya-  
Then back south back he turned to Niliñkindiñ. And
- hit-djit Le-na-nil-lai hit-djit a-teon-des-ne deûk a-win-ne-liL-te 14  
then he built a fire. Then he thought, "This he will do  
way
- hai hwe hwin-nis-te teō-naL-tsit hai-ya-hit-djit de-dū-wiñ-  
who my body knows." And then he put in
- an-nei hai mûx-xa-tce-xō-len hai-ya-hit-djit-ûn yit-de teit-tes- 16  
the fire that incense root. And then north he started.
- yai hai yī-dûk-yī-de me-is-yai miL a-lō-tse hai-yûk xō-lûn  
Up the hill to he went then it was "This way  
the north warm.

\* *Umbellularia Californica*.

- a-dī-ya-tel teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-de hai  
it will be," he thought, "Indians when they come  
to be."
- 2 ya-miL-ûñ yī-dûk-yī-de kī-ye Le-na-nil-lai kût hai xa-is-  
And up the hill north again he built a fire the he got  
ya-diñ hai-ya-miL-ûñ yī-de din-nûñ-xō-ye-teiñ xot-da-wiñ-yai  
up place. And north down the hillside he went.
- 4 hai-ya-hit-djit-ûñ djie-tañ-a-diñ yī-man-teiñ hai nil-lin yī-de  
And then Djietañadiñ across from the creek north  
e-kût-teiñ-taiñ tin yī-dûk-en-teiñ Le-na-nil-lai hai-ya-hit-djit-  
a short way the road above, he built a fire. And then
- 6 ûñ tee-xûn-neūw dik-gyûñ Le-na-nil-la-te teon-des-ne hwe  
he commenced "Here they will build he thought. "I  
to talk. a fire,"  
na-tse ōw-tsil-lil-te kyū-wiñ-ya-in-yan mik-kyûñ-sa-an hai  
first will know Indians' hearts
- 8 da-xwed-a-in-te teit-tū-wiñ-na-hwiL-de hai-ya-hit-djit-ûñ teit-  
whoever will pass there." And then  
tes-yai hwe hwim-miL-na-tal deōx wūw-kûn-lil-te hai-ya-miL  
he "I my foot this way will lean up. And  
started.
- 10 xa-kyū-wite-tee-lil-te hwe na-tse teū-hwō-hwe-il-te hai-ya-de  
from the ground the wind Me first he will call. Then  
will blow out.  
na-tse teō-hwe-il-te dik-gyûñ yī-nûk nin-nis-an nōñ-a-diñ  
first they will call here south world's end
- 12 hai sūw-da-ne-en-diñ hai-ya-dete teū-hwōñ-hwe-e-te dik-gyûñ  
where I used to live. Then he will call me here  
yī-de nin-nis-an nōñ-a-teiñ hai-ya-teiñ teū-win-da-ei na-tse  
north world's end." There he stayed first
- 14 teōL-sil-lil hai hai-yaL a-den-ne hai-yûk a-win-ne-lil-te xō  
knew it that And he thought, "This way he will do it if  
one.  
hai-yûk niñ-xō-win-tin-te hai-he hwe a-hwiL-teit-den-te hai  
this way frost is. Then me he will say of, 'That  
one
- 16 tein hai-yûk a-it-yau La-xō-kya hai-yûk a-win-neL-te hai  
they that way he did.' I wish, that way he will do who  
say  
hwin-nis-te wa-uûñ-xō-win-ne-hwiL-te hai kyū-wiñ-ya-in-yan  
my body will talk about. In the Indian world
- 18 ta-diñ na-dū-win-tewit hai mûx-xa-tce-xō-len Lax xon-sel-its  
fashion he let go that incense. Just a little warm

miL da-na-kit-dū-wit-tce-iL-te hai-ded mûx-xa-tce-xō-len de-dū-  
 with the wind will blow gently this incense if they  
 auw-hwiL-de La-xō nin-nis-an nē-djit da-nai-wiL-kil-liL-te 2  
 put it in the Just mountain middle fog will stay.”  
 fire.

hai-yûk nō-niñ-an.  
 That way he established it.

## THE PRAYER.

yī-tsin te-nal-dit-dō-te yī-de kûñ te-nal-dit-dō-te yī-dûk 4  
 “West it will draw back, north too it will draw back, east  
 kûñ te-nal-dit-dō-te yī-nûk te-nal-dit-dō-te nais-xûn-te na-nū-  
 too it will draw back, south it will draw back. There will It will be  
 be sunshine.  
 wiñ-hwōñ-te nin-nis-an meûk na-xō-wiL-tûn-te nal-hwin-te 6  
 good weather the world over. It will be wet. Will melt away  
 niñ-xōs-tin-ne-en na-win-tau tce-na-xon-neL-tiñ  
 frost used to be. It will settle I brought it down.”  
 down.

## TRANSLATION.

*Formula of the Rain-rock Medicine.*

Ten brothers lived at Yastsime. One of them went away toward the south. At the end of the world to the south he stayed. After a time he felt the wind blow on him. Frost rolled out of the ground in big chunks. “What is it going to do?” he thought. He took some incense root with him and started back south. When he came back to Yastsime he looked around. He saw nothing. He went on and came down opposite Mime. He was surprised to see some one sitting there. He turned about and went again to Yastsime. “What is the matter here?” he asked. From some place he heard a voice say, “Indians will become.” Here at the world’s end toward the north sickness flew up. “Those weather spirits who used to be here have gone away,” he told him.

Then that one, who used to stay at the world’s end at the south, started down the river. When he came to the creek above Eslick’s he built a fire. Then he went on down, coming out on the river bank south of Xaslindiñ. He saw someone sitting

above Xaslindiñ. He built a fire there where a pepper wood tree was standing. He went down to Sugar Bowl. The wind was so cold he could hardly face it. He saw someone had taken up his abode each side of the fishing place at Sugar Bowl.

Then crossing the river he went below Nilinkindiñ. He turned back to Nilinkindiñ and built a fire there. "Here he will do this who knows my body," he thought. Then he put incense root into the fire. He started down river climbing the mountain. When he got up the hill he was warm. "This way it will be," he thought, "when Indians come to be." He built a fire on top of the hill and then went down to the northern side.

On the north side of the creek opposite Djictañadiñ above the trail he built a fire. Then he commenced to talk. "Here they will build a fire," he thought. "I first of all will know Indians' hearts when they pass."

Then he started back. "I will lean my foot up this way. The wind will blow up from the ground. They will call me first at the end of the world toward the south where I used to live. Then they will call me here at the end of the world toward the north. There he stays who first knew it." "This way they will do if frost comes," he thought. "Just this way it will happen to the one who talks about my body. In the fashion of the Indian world he will let go from his hand the incense. The wind, just a little warm, will blow gently, if they put this incense in the fire. The fog will stay in the middle of the mountain." This way he established it.

"West it will draw back, north too it will draw back, east too it will draw back, south it will draw back. There will be sunshine. It will be good weather in the world. It will be wet. The frost that used to be will melt. It will settle down. I brought it down."



## FORMULAS OF PRIVATE MEDICINES.

## XXX.

*Formula of Medicine for Pregnant Women (Deer's Medicine.)\**

nin yei-tein dōn a-nûn-dī-yau kiL-La-xûn kyū-wiñ-ya-in-  
 You they say did that way, deer offspring  
 yan nin-nis-te me te-il-tewen-ne-dûn e-il-wil kiñ-ûL-<sup>û</sup>x nai- 2  
 your body in the time when it grew. All day you chew.  
 iL-xa kiñ-ûL-<sup>û</sup>x hai-ya-miL Lax na-kûte niL na-il-tsit mite-  
 All you chew. And with- on rocky with falls  
 night out place you harm  
 dje-ē-din niñ kyū-wiñ-ya-in-yan ma a-nûn-dī-yau hai-ya-miL 4  
 the child. You people for do that way. And  
 a-en-nū hai nit-Lō-we hai-yûk auw-dī-ya-te hai-ded nit-Lō-we  
 it does it this your That way I will fare this your  
 medicine. medicine  
 miL 6  
 with.

## TRANSLATION.

*Formula of Medicine for Pregnant Women (Deer's Medicine.)*

They say, deer, you do this way when the young grow in your  
 body. All day and all night you chew this brush. You drop  
 your young without harm even in rocky places. You do this  
 way for the sake of people. It is your medicine that does it.  
 By the use of your medicine it will happen the same way to me.

---

\* Told at Hupa, June 1901, by Mary Marshall.

The formula is said to the growing shrub, *Ceanothus integerrimus*. The  
 tender shoots are then taken and chewed. The practice is followed during  
 the first three months of the term to keep the fœtus of moderate size.

## XXXI.

*Formula of Medicine for Pregnant Women (Bear's Medicine.)\**

- nin-nis-an min-nē-djit hai-ya a-na-teit-yau sats na-wa-  
 World in the middle there she got that way bear while
- 2 nē-djōx kyū-wiñ-ya-in-yan xon-nis-te me teL-tewen hai-ya  
 walking. Offspring her body in grew. There
- e-il-wil ke-ûL-<sup>û</sup>x La xû-Le ke-ûL-<sup>û</sup>x min-nē-djō-xō-miL dō-ma-  
 all day she every night she chewed. After a while  
 chewed,
- 4 a-din-niL-tewit hai-ûñ wûñ-xoi-kyûñ-na-ī-ya da-xwed-dûk-kī-  
 she couldn't walk. Then she began to think about it, "Why
- auw auw-dī-yau a-dim-mit ta-xûñ-hwō-ōw mit-tis na-teñ-en  
 am I this Her own so large over it she looked.  
 way?" belly
- 6 kût auw-xa-tin-ne kyū-wiñ-ya-in-yan-ta-diñ hai-ded auw-dī-  
 "I wonder if this Indian world this way I am."  
 way it will be
- yau hai-ya-miL xwen-neûk-kût-teiñ tce-xa-neūw a-den-ne  
 And at her back it spoke. It said,
- 8 hwe dōñ sa-hwil-lūw hai eñ dōñ kyū-wiñ-ya-in-yan ma  
 "Me put in your "It is Indians for  
 mouth."
- a-nûñ-dī-yau hai-ya-miL deōx na-teñ-iñ-hit ded ûñ-kya La  
 you are that And around when she looked this she saw, one  
 way."
- 10 xan-dik kit-tûn-dûñ-qōte† hai-ya-miL sa-wil-lai yis-xûñ-hit  
 standing its leaves sour. And she put it Next day  
 in her mouth.
- ûñ-kya na-na-is-ya-e-xō-lan hai-ya-miL a-tcon-des-ne hai-yûk  
 she found she could walk. And she thought, "This way
- 12 xō-lûn-teL kyū-wiñ-ya-in-yan-ta-diñ hai-ded kī-ma-ū miL hai  
 it will be Indian world, this medicine with. This
- kût hwit-Lō-we hai-ye-he dō-xō-līñ Lan hwin-nis-te tcō-  
 is my medicine. Anyhow not many my body

\*Told at Hupa, June 1901, by Mary Marshall. This medicine is for the same purpose as the preceding, and may be used along with it or alternately.

† *Oxalis Oregana*.

naL-tsit-te	kyū-wiñ-ya-in-yan-ta-teiñ	na-de-tewit-te	hai	miL
will know.	Indian world in	I will leave it.	It	with

a-hwiL-teit-den-te  
they will talk to me."

hai-yūx	tein	a-na-teit-yau
This	they say	she did.

## TRANSLATION.

*Formula of Medicine for Pregnant Women (Bear's Medicine.)*

While walking in the middle of the world Bear got this way. Young grew in her body. All day and all night she fed. After a while she got so big she could not walk. Then she began to consider why she was in that condition. "I wonder if they will be the way I am, in the Indian world?" She heard someone talking behind her. It said, "Put me in your mouth. You are in this condition for the sake of Indians."

When she looked around she saw a single plant of redwood sorrel standing there. She put it into her mouth. The next day she found she was able to walk. She thought, "It will be this way in the Indian world with this medicine. This will be my medicine. At best not many will know about me I will leave it in the Indian world. They will talk to me with it."

## XXXII.

*Formula of Medicine for Childbirth.\**

- nin-nis-an nē-djit tein-niñ-yai hai-ya nax kel-tsan sit-dai  
 World middle he came. There two virgins lived
- 2 teil-tsan hai-ya xōL-tel-lit La-a-djes yeū yit-tsin wiñ-a miL  
 he saw. There he smoked all day. Way west the sun then  
 himself himself was
- tee-niñ-deL ya-xon-neL-en hai-ya-miL yis-xūñ-hit ya-kyū-wil-  
 they came out. They looked And next day they found they  
 at him.
- 4 kyan-ne-xō-lan hai-ya-miL xō-xa ye-teū-win-deL tai-kyūw tee-  
 were pregnant. And after they went in. Sweathouse  
 him
- xō-niL-ten ya-xō-siL-we miñ Lax min-nō-ya-kin-tats-te-ne-en  
 they took they might for. Just they were going to cut them open.  
 him out kill him
- 6 hai-ya-miL yī-man-tū-wiñ-yai a-den-ne dōñ ka-tsit kim-ma-ū  
 And Yimantūwiñyai said, "Wait, medicine  
 iūw-tewe xūn-nis-teil-len hūw-wūn-tūw hai-ya-miL a-xōL-teit-  
 let me Basket-cup hand me." And they told  
 make.
- 8 den-ne xat hai-ya iL-tewe hai-ya-miL-ūñ xat xon-ta-me  
 him, "Right here make it." And there house in
- teis-tewen xōn-din teis-tewen hai-ya-hit-djit-ūñ hai LōL na-  
 he made it. Of ashes he made it. And then the straps†
- 10 is-eL hai-ya-hit-djit sa-wiñ-xan xō-Le-kin yī-man teit-teL-Lū  
 were And then he put it into her across he rubbed it.  
 hanging her mouth; abdomen  
 up.
- deōx na-is-din-nan miL kya-tel-tewū mite-dje-ē-din hai-ya-  
 This he turned then cried a baby. And  
 way
- 12 miL yī-man mit-diL-wa xa-a-xō-lau deōx xon-na-is-din-nūñ-  
 across in turn he did the This way when he turned around  
 same thing.

---

\*Told at Hupa, June 1901, by Mary Marshall.

† The strap referred to is one of elk-hide used in carrying the burden-basket. It is used for the woman to pull upon while in labor. Compare Dr. Washington Matthews, Navaho Legends, p. 106.



## XXXIII.

*Formula of Medicine for the Birth of the First Child.\**

- tee-xōl-tewe-diñ tsis-dai yī-man-tū-wiñ-yai yī-de-teiñ tein-  
 Teexōltewediñ lived Yimantūwiñyai. Down river
- 2 niñ-ya-yei tseL-tce-diñ na-tō-nōñ-a-diñ yī-nūk na-dūk-kan  
 he went. Tsetcediñ along on the beach south. Along the  
 ridges
- yī-da-teiñ hai-ya ye-na-wit-ya-yei hai-ya-miL tein-nes-dai hai-  
 from the there he went. And he sat down.  
 north
- 4 yaL yī-na-teiñ yei na-nin tsūm-mes-Lon hai-ya-miL a-xōL-  
 And from the he saw two women. And he  
 south
- teit-den-ne naL-yeūw nō-hin kūñ hai-yaL nō-ya-nin-deL hai-  
 said, "Rest you too." And they sat down.
- 6 yaL a-teon-des-ne me-dū-win-tewen kiL-tein-nit-tūw hai-  
 And he thought he wanted to have intercourse  
 with some woman.
- yaL-ūñ hai-ya nō-na-niñ-an hai tse-ka-tewūn-tō-me-neūk hai-  
 And there he left that Tsekatewūntōmeneūk.
- 8 ya-hit-djit-ūñ yit-de teit-tes-deL hai tsūm-mes-Lon hai-ya-  
 And then north went those women. And
- hit-djit-ūñ xōñ teit-tes-yai yī-nūk teūk-qal ded yī-nūk  
 then he went south walking This south of  
 himself along. place
- 10 tsē-diñ hai-ya xwel-weL hai-ya kī-ye nax tsūm-mes-Lon yit-  
 Willow there he spent There again two women  
 creek the night.
- del-weL hai-ya xoi-ye yī-tsin xōñ tse-ye-me xwel-weL hai-  
 spent the There them below he rock under he spent the  
 night. himself night.
- 12 ya-miL kī-ye xa-a-teit-yau kī-ye xoi-ye yī-tsin yit-del-weL  
 And again that he did again under below they spent  
 him the night.

\*Told at Hupa, November 1891, by Emma Lewis.

† This is said to be a stone, on which if a woman sits, she will be cured of barrenness.



- xō-teiñ xot-dañ-yai hai xoi hai-yaL-ûñ teit-tes-yai yī-nûk ded  
To them it went down that his. And he went south this
- nin-nis-an nē-djōx teûk-qal miL kī-ye dō-teit-tes-ya-te sil-len 2  
world the middle walking then again he did not feel like  
along going farther.
- tsûm-mes-Lon ta xoi-kyûñ tes-yai yû-wit-diñ-hit dō-teit-tes-  
Women again his mind went to. Finally he did not  
ya-te sil-len sai-kit-diñ ûñ-kya kiñ-kya-ō\* hai-ya kis-xûñ 4  
feel like going on. He was surprised a white oak there standing.  
to see
- hai-ya-hit-djit-ûñ hai-ya miL tein-nes-ten hai kiñ-kya-ō kiñ-  
And then there with it he lay that white oak  
ye-kût hai-ya-hit-djit-ûñ kût teit-tes-yai yī-nûk hai-ya-miL-ûñ 6  
hollow. And then he went on south. And
- yī-nûk-a-nin-nis-an-nōñ-a-diñ tein-niñ-ya-yei hai-ya-hit-djit-  
south world's end he came to. And then  
ûñ hai tein-niñ-ya-diñ na-tes-dī-yai yī-na-teiñ na-wit-dal 8  
the he came from place he started back. From the he came  
south back,
- yeû nai yī-na-teiñ hai-ya na-wit-dal hai kiñ-kya-ō-diñ hai-  
way back from south there he came to that white oak place.
- ya-miL-ûñ hai-ya na-wit-dal miL mite-dje-ē-din dai-hwō 10  
And there he came along then baby some-
- teiñ-xō kya-teL-tewū-we-tsū hai-ya-hit-djit min-na-na-wil-lūw  
where he heard cry. And then about it he thought
- hai nas-da-ûn-de a-teit-yau hai-yaL-ûñ mite-teiñ din-nûñ 12  
that some time ago he did that. And it facing
- teû-win-yen sai-kit-diñ ûñ-kya hai kiñ-ye-kût me-teiñ an-tsū  
he stood. He was surprised that hollow tree inside he heard  
it cry.
- hai-yaL a-tcon-des-ne da-xwed-dûk-kyauw a-ō-ne hai-ya-hit- 14  
And he thought how will it be. And
- djit-ûñ hai-yō kiñ-mī-ōt-tse min-nat hai Le-nal-dite-tewiñ-  
then that knurl around the it had grown
- xō-lan-diñ min-nat teit-dū-wil-tseL hit-djit hai mûk-kût 16  
together around he pounded it off. Then it on  
place
- da-na-deL-waL hai-yaL-ûñ La-ai-ûx djet-waL hai-yō kiñ-kya-ō  
he poured it. And really it opened that white oak.
- hai-yûk a-dī-ya-te tcon-des-ne kyū-wiñ-ya-in-yan na-nan- 18  
"This way it will be," he thought, "Indians when they

\* *Quercus Garryana*.

deL-te hai-yûk dō-xōL-me-tsa-xō-win-sin-te tcon-des-ne hai-  
come This way it will be easy for them," he thought.  
to be.

- 2 yaL-ûn hai-yûk-ke tee-niL-ten mite-dje-ē-din kī-la-xûte ûn-kya  
And that way he took out the baby. A boy he saw  
it was.

na-teL-ten tee-xōl-tewe-diñ na-iL-dit-ten-nei hai-yaL-ûn hai-ya  
He took it Teexōltewediñ he brought it. And there  
along.

- 4 na-is-te hai mite-dje-ē-din dō-xoi-nes-yan kyū-wiñ-ya-in-yan  
he carried that baby. He did not raise it. "Indians  
it around

ma a-nauw-dī-yau a-tcon-des-ne hai-yaL yī-de-kit-teiñ tee-xûñ-  
for I did it," he thought. And "Yidekiteiñ Teexûñ-

- 6 neūw-kût-teiñ noi-na-sel-tcwin-te tcon-des-ne a-dit-ta na-  
eūwkût I will bury it," he thought. In his sack

wiL-ten yī-de-kit-teiñ tee-xûñ-neūw-kût dī-hwe-e dō-teiL-tsan  
he put it. At Yidekiteiñ Teexûneūwkût nobody he saw.

- 8 kī-xûñ-nai-ne-en a-tiñ tsin-teL-deL hai-ya-miL xoi-nes-git  
The Kixûnai used all had run away. And they were  
to be, afraid  
of him.

hai-ya-miL tcit-teL-ten hai kī-xûñ-nai na-diL ta xō-teiñ  
And he took it the Kixûnai lived places to them  
along

- 10 nū-win-na-hwiL hai-ya-miL-ûn yū-din-nē-miL Le-na-niL-ten  
he went. And finally he carried it  
all around

hai-ded nin-nis-an meūk yū-wit-din-nē-miL tee-xōl-tewe-diñ  
this world over. Finally Teexōltewediñ

- 12 na-in-dī-ya-yei hai-ya-hit-djit a-na-teiL-lau-wei hai-ya-miL-ûn  
he came back. And then he buried it. And

Lū-wûn tsis-dai niL-kya-kil-dū-wim-me hai-ya tsis-dai min-  
alone he lived NiLkyakildūwime there lived  
there.

- 14 niñ-miL-Le-dil-lū hai-yûk kûñ La xō-mite-dje-ē-din hai-yûk  
Panther. That way too one his baby. That way

eñ a-tcit-yau kyū-wiñ-ya-in-yan ma a-na-tcit-yau hai-ya-miL  
it he did. Indians for he did it. And  
was

- 16 a-tcon-des-ne yī-de-kit-teiñ tee-xûñ-neūw hai-ya-tein-te tcon-  
he thought "Yidekiteiñ Teexûneūw there it will be,"

des-ne hai-ya-mil kī-ye hai-ya xoi-kyā-teiñ tsin-tel-deL hai-  
 he And again there from him they ran off.  
 thought.

ya-mil-ûñ a-teon-des-ne nin-nis-an meûk teit-tel-ten hai-ya 2  
 And he thought world over he would And  
 take it along.

mil-ûñ hai-yûk kûñ hai-yûk a-teit-yau hai-yûk kûñ nil-kyā-  
 that way too, that way he did. That way too Nilkyā-  
 kil-dū-wim-me na-il-dit-ten hai-ya-hit-djit hai-yûk a-na-teil- 4  
 kildūwime he brought it And then that way he  
 back.

lau-wei hai-yûk kûñ nin-nis-an meûk xō teit-tel-ten tce-xōl-  
 buried it. That too world over in he carried it. Tce-xōl-  
 way vain

tewe-diñ na-tel-dite-tewen eñ hai mit-Lō-we nas-dil-lin-te 6  
 tewediñ grew that medicine that was to be.

hai-ya-mil tel-tewen teim-me-yauw hai-ya-mil hai nil-kyā-  
 And there grew small Douglas And that Nilkyā-  
 spruces. one

kil-dū-wim-me hai eñ hai mit-Lō na-tel-dite-tewen nil- 8  
 kildūwime that was the medicine grew there

tewin-dil-mai\* hai-yûk a-ya-it-yau hai na-nin hai-yal hwe  
 yarrow. That way they did both of And me  
 them.

na-tse yī-man-tū-wiñ-yai teū-hwō-ū-hwe hai-ya-mil nil-kyā- 10  
 first Yimantūwiñyai he will call. And

kil-dū-wim-me na-mûk-kai teū-xō-ū-hwe na-diñ na-xō-ū-hwe  
 (Panther) second he will call. A second he will call  
 time

yī-man-tū-wiñ-yai nil-kyā-kil-dū-wim-me kûñ na-diñ na-xō-ū- 12  
 Yimantūwiñyai. Nilkyakildūwime too a second he will  
 time

hwe hai-ya-hit-djit hai tce-xō-hwe hai-ya-hit-djit tce-xa-in-neūw  
 call. And then he talked. And then he always said  
 the same thing.

hai-yal-ûñ hai a-xōL-teit-den-ne tō-tein-teiñ te-wiñ-eL hai 14  
 And he said to him, "On the river stand out. That  
 side

meū xū-in-dil Lōk hai mik-ke tiñ-ai-kiñ-te hai-ya-mil nil-  
 under will pass salmon its tail very long." And

kyā-kil-dū-wim-me hai a-xōL-teit-den-ne hai meū hai tûk-a- 16  
 Nilkyakildūwime he said to him, "That under that shore

\* *Achillea millefolium* L. which is claimed by the Hupa and other Indians, to be native to northwestern California.

tein-teiñ hai meū kit-tin xû-eñ-eL hai-yûk mit-Lō na-ya-  
 side that under small will go." That way medicine they  
 is-tewen  
 made.

## TRANSLATION.

*Formula of Medicine for the Birth of the First Child.*

Yimantūwiñyai lived at Teexōltewediñ. He went down the river to Tsetcediñ. He followed the beach south for some distance and then he went along the ridge. He sat down to rest. Two women came from the south. "You sit down and rest too," he said. They sat down. He thought, "I would like to have intercourse with them." Then he left that place, and the women went on toward the north.

He himself walked along toward the south. Below Willow Creek he spent the night with two women. He went on walking along in the middle of the world toward the south. Again he did not feel like going on. His mind again turned toward women. He was surprised to see a hollow white oak standing there. He lay with that. Then he went on toward the south.

He came to the end of the world at the south and then turned back the way he had come. When he came back to the place where the white oak was standing he heard a baby crying somewhere. Then he thought about what he had done some time before. As he stood facing the tree he heard something inside. "How will it be," he thought. Then he pounded off the bark around the knurl where it had grown together. Having made a decoction of the bark he poured it on the tree. That white oak opened at once. "This way it will be," he thought, "when Indians become." "It will be easy this way," he thought. That was the way he took the baby out.

He saw it was a boy. He brought it back to Teexōltewediñ. He carried the baby around with him but he did not succeed in raising it. "I did it for Indians," he thought. "I will bury it at Yidekitciñ Teexûneñwîkûteciñ," he thought. He put it in his buckskin sack and took it there.

He found no one about. All the Kixûnai who used to live there had fled. They were afraid of him. Then he took it to all

the places where the Kīxūnai used to live. Finally he went all around the world and came back to Tcexōltewediñ where he buried it.

Panther was living alone at NiLkyakildūwime. In the same manner he, too, got a baby. It was for Indians he did it. He thought, "I will go to Yidekiteiñ Tcexūneūw to bury it." They ran away from him. Then he thought he would take it around the world. He, too, brought it back to the place from which he had started and buried it. He, too, carried it over the world in vain.

At Tcexōltewediñ the plant that was to be the medicine grew. Small Douglas spruces grew there. The medicine that grew at NiLkyakildūwime was yarrow. That way they both did. That is why I call Yimantūwifiyai a second time, and then I call panther again. Then he talked to them. He told one of them, "Stand on the river side where the branch hangs over. The salmon with long tails will pass under that." He told the other one, "Stand on the shore side. Those with small tails will pass under that."

## XXXIV.

*Formula of Medicine to Cause the Infant to Grow Fast.\**

- dik-gyûn yī-dûk ya-Le-da-a-diñ na-teL-dite-tewen keL-tsan  
 Here east in the corner grew a maiden,  
 of the world
- 2 Lū-wûn-niñ hai-ya-miL Lū-wûn-niñ tce-it-da dī-hwe-e dō-teiL-  
 all alone. And alone she used Nobody she saw.  
 to live.
- tsis mûx-xa he dō-teiL-tsis hai-ya-miL-ûñ min-nē-djō-xō-miL  
 Tracks even she did not see. And after a time,
- 4 Lax hai-ya kyū-wil-kyan dī-hwe-e eñ kûñ dō-teiL-tsis hai-  
 with- there she was pregnant. Nobody it was too she saw.  
 out  
 reason
- ya-miL-ûñ a-dū-wûñ-xō-kyûñ-na-ī-ya dai-dit-diñ-kī-auw miL  
 And about herself she thought, "Where is it from
- 6 xûx-xai iūw-tsan teō-in-ne min-nē-djō-xō-miL kûñ miñ-yai hai  
 baby I found," she kept After a time it was  
 thinking. nearly time
- teit-dū-win-tea-te hai-ya-miL-ûñ min-nē-djō-xō-miL teit-dū-  
 that she was going And after a time she was  
 to be sick.
- 8 win-teat hai-ya-miL-ûñ xō-an sil-len hai mite-dje-ē-din hai-  
 sick. And from her it came that baby.
- ya-miL-ûñ a-teon-des-ne ya-nauw-tūw hai mite-dje-ē-din  
 And she thought I will pick up that baby.
- 10 yauw-tūw teon-des-ne miL xō-kya-teiñ yat-qōt Lats-a-xō-lûñ  
 "Let me she thought. Then from her it dodged. Many times  
 pick it up,"
- a-dī-ya-te yauw-tūw teō-in-ne xoi-kya-teiñ ya-it-qōt yū-wit-  
 it did that. "Let me she thought; from her it always  
 pick it up," dodged.
- 12 din-nē-miL de-nō-kûñ yī-tsin te-de-qōt yū-din-nē-miL yī-man-  
 Finally from the sky down it tumbled. Finally across
- yī-tsin te-wit-qōt-te sil-len-nei tū-wim-mā hit-djit nōn-de-qōt-  
 west in the water it seemed Close to the then it stopped.  
 about to tumble. beach

\*Told at Hupa, December 1901, by Emma Lewis. For the treatment of infants by the Hupa compare, *Life and Culture of the Hupa*, p. 51.



ei hai-ya-hit-djit teL-tewen-nei hai mit-Lō-we hai mik-kin-diñ  
 And then grew that medicine. At its base  
 hit-teit nōn-de-qōt-ei hai-ya-hit-djit teit-dū-wim-mite hit-djit 2  
 there it stopped. And when she broke it off then  
 hai miL ya-wiL-ten-nei hai-ya-hit-djit hai mit-Lō sil-len-nei  
 that with she picked it up. And then that medicine became.  
 hai teit-dū-wim-mite-hit miL ya-wiL-ten-nei hai-ya de teL- 4  
 That when she broke it off with it she picked There  
 him up.  
 tewen hai mit-Lō sil-lin-te hai mite-teiñ te-de-qōt hai-ya-  
 it grew that medicine going to be that toward it tumbled. And  
 miL dik-gyūñ yī-dūk ya-Le-da-a-diñ na-iL-dit-ten-nei hai 6  
 here east the corner she took him back. That  
 mī-ye nō-niñ-xan-nei hai-ûñ hai mit-Lō-we na-is-tewen-nei  
 under she put. Then that medicine grew  
 xōL-tewiL-ta-tûn-nas-mats\* 8  
 wild ginger.

## TRANSLATION.

*Formula of Medicine to Cause the Infant to Grow Fast.*

Here in the eastern corner of the world grew a maiden by herself. She lived all alone, seeing no one. After a time without cause she became pregnant. She had seen no one. She had not even seen the tracks of people. "From whom have I a child," she kept thinking. After a while the time for her to be sick had nearly come. Finally she was sick and gave birth to a baby. "I will pick up that baby," she thought. When she tried to pick it up it dodged from her. Many times she tried to pick it up but it eluded her until finally it fell down from the world above. When it had crawled near the beach across toward the west it stopped. Where it stopped the medicine grew. She broke off some of it and with that picked up the baby. That which grew at the place toward which he crawled became the medicine. She took him back to the eastern corner where she steamed him with it. The medicine was wild ginger.

\* *Asarum caudatum* Lindl.

## XXXV.

*Formula of Medicine to Cause the Infant to Grow Strong.\**

- kī-xûn-nai tce-xôl-tewe-diñ xoi-kyai hiL teit-deL-tse kī-  
 A Kixûnai Teexôltewediñ her grand- both stayed. The  
 son
- 2 la-xûte xû-Le-dûn tce-in-nauw tai-kyûw-teiñ na-tses ye-tee-  
 boy in the morning used go out sweat-house Arrows he used  
 toward.
- il-lûw tai-kyûw me me-il-loi hai-ya-miL hai kyôts niL  
 to take the sweat- in. He used to And the sinew the  
 house tie on  
 feathers.
- 4 tewin-me† miL tce-il-lûw hai kyôts hai-ya-miL ye-na-it-dauw  
 feathercase from he used to that sinew. And he went back in.  
 take out
- hai-ya-miL-ûñ hai kyôts nō-il-xûts hai-ya-miL-ûñ xon-ta  
 And that sinew he chewed up. And the house
- 6 ye-na-it-dauw hai-ya-miL hai kyôts nō-il-xûts naL-sis-itc  
 he used to go in. And the sinew he chewed Spoon basket  
 off.
- hai me ye-tee-il-kas hai kyôts nōl-xûts hai-ya-miL-ûñ tee-  
 that in he threw the sinew scrapings. And she
- 8 it-te hai dō-kyū-wil-le hai-ya-miL-ûñ yis-xûñ kī-ye hai-yûk  
 always that old woman. And next day again that  
 lay  
 down
- a-in-nū min-nē-djō-xō-miL hai dō-kyū-wil-le tsis-ten xû-Le  
 he did. After a time the old woman was lying at night.  
 down
- 10 hai-ya-miL-ûñ tce-in-sit-hit ûñ-kyā mite-dje-ē-din kya-til-tewe  
 And when she woke she a baby cry.  
 up heard
- hai-yaL Le-na-niL-lai na-kin-neL-den hai-yaL wûñ xoñ ya-  
 And she built a fire. She made it blaze. And for it fire she
- 12 wiñ-en hai-ya-miL sai-kit-diñ ûñ-kyā mite-dje-ē-din me  
 picked up. And she was surprised to see a baby in

\*Told at Hupa, December 1901, by Emma Lewis.

†The case is made of stems of *Gnaphalium decurrens* var. *Californicum*.  
 The name of this plant, niltewiñ, means "it is fragrant."

na-tse naL-tsis-ite me ya-wiL-ten hai dō-kyū-wil-le hai-ya-miL  
 crawling spoon in. She took it the old woman. And  
 around basket up

a-teon-des-ne dai-dik-kyauw-ûñ mī-ye nō-ne-xûn-te teon- 2  
 she thought, "What kind is it under I will put?" she  
 des-ne hai-yaL tee-niñ-yai Lax tō-diñ tee-niñ-yai hai-ya-hit-  
 thought. And she went out. Just to the she came And then  
 river down.

djit ya-wiñ-an tse-Lit-tsō hai-ya-hit-djit-ûñ hai mī-ye te 4  
 she picked blue-stones. And then those under in  
 the water

teū-wiñ-an hai-ya-hit-djit-ûñ mit-diL-wa Lax tee-niñ-yai  
 she put. And then again she went out  
 kī-ma-ū mite-teiñ hai teis-tewin-te hai-ya-hit-djit-ûñ kūt 6  
 medicine after that she will make. And then

teiL-tsan teim-me-yauw dik-gyûñ ûL-kyō hai-ya-mil-ûñ kyū-  
 she saw small Douglas this high. And she  
 spruces

wa-is-tewit hai-ya-miL-ûñ La xat kyū-wiñ-xa hai-ya-hit-djit-ûñ 8  
 broke them And one still she left And  
 off. standing.

deōx yī-nûk din-nûñ tein-nes-dai hai-ya-miL-ûñ hai-yûk  
 this south facing she sat down. "And this way  
 way

a-dī-ya-te teon-des-ne hai mite-teiñ tee-xe-neūw La xat 10  
 it will be," she thought. That toward she talked. The still  
 one

kis-xan mite-teiñ tee-xe-neūw hai-yûk a-win-neL-te teit-den-ne  
 standing toward she talked. "This way it will be," she said.

La nō-wit-tūw-wiL-te hai mite-teiñ tee-xō-win-ne-hwiL-te hai- 12  
 "One shall always That toward she shall talk."  
 be left.

ya-hit-djit-ûñ hai mī-ye te teū-win-tan hai-ya-miL-ûñ dūñ-  
 And then that under in she put. And  
 it water

Lûñ-hwō-diñ yis-xan miL mit-La dje-win-tan hai kai-tel 14  
 several days after behind spread open that basket-  
 plate.

yī-kis-mût-ei hai kai-tel-ne-en hai-ya-miL kī-ye tewō-la-diñ  
 Broke that basket-plate And again five  
 used to be.

yis-xan miL kī-ye xa-a-dī-yau-ei hai-ya-miL kī-ye tewo-la- 16  
 days after again it did that. And again five

diñ yis-xan miL xea-kai ye-teū-wiL-ten hai-yaL kī-ye hai  
 days after baby- she put it in. And again that  
 basket



## TRANSLATION.

*Formula of the Medicine to Cause the Infant to Grow Strong.*

A Kīxūnai woman lived at Teexōltewediñ with her grandson. The boy used to go every morning to the sweat-house where he worked fastening the feathers to arrows. He used to go back into the house and get sinew from the case in which feathers were kept. He worked the sinew into shape with his teeth, throwing the pieces scraped off into the spoon-basket. The old woman was always lying down. The next day the boy did the same thing.

After a time the old woman, while lying there one night, woke up and heard a baby cry. Having started a fire she took up a brand and was surprised to see a baby squirming about in the spoon-basket. She took it up and then thought, "With what am I going to steam it?" She went down to the river and picked up some blue-stones which she carried to the house and put in a basket of water. Then she went out again to get the herb for the medicine she was going to make. She saw small Douglas spruces growing there about so high (two feet). These she broke off, leaving only one standing. She sat down this way facing the south. "This way it will be," she thought. She talked to the one still standing. "This way it will be," she said, "one always will be left toward which she shall talk."

Then she put that under the baby in water. Several days after the basket-plate spread out and broke. After five days it did that again. After five days more she put it in a baby-basket. The baby-basket broke. She put it in a second one and leaned it up against something. The baby kicked up its legs. It was a blue-stone storage basket she leaned it against. Finally she thought, "I wish I could make some better kind of a baby-basket." It was only during five days that she carried it in the hazel baby-basket. At last she thought, "I will make for it a basket of blue-stone." She carried it in that for it was tough. When she leaned it up, the blue-stone baby-basket made a creaking noise. Then she carried it about. "This way it will be," she thought, "with those who put my medicine under. The Indians, when they come, will say of me, 'That is the one who did this way there.' She will sit the way I sit."

## XXXVI.

*Formula of Medicine to Insure Long Life for an Infant.\**

- tsis-dai de-de nin-nis-an nē-djit xō-is-dai Lū-wûn-niñ  
He stayed this world middle a man. All alone
- 2 tsis-dai hai-ya-miL tai-kyūw-teiñ xō-mûk-kût-tsis-dai e-e-a  
he stayed. And by the sweat-house his stool always  
lay.
- hai-ya-miL La ye-na-wit-yai hai xō-mûk-kût-tsis-dai na-neL-en  
And once he came in his stool he looked at.
- 4 hai-yaL-ûñ xō-mûk-kût-tsis-dai na-neL-en-hit sai-kit-diñ-  
And his stool when he looked at he saw with  
ûñ-kya mite-dje-ē-din noi-dū-win-taL-xō-lûñ hai-ya-miL-ûñ  
surprise baby had made a track. And
- 6 yis-xûn-de kī-ye na-neL-en hai-ya-miL-ûñ xōte-djō-xō-diñ  
next day again he looked. And more still  
ûñ-kya na-in-nel-le-xō-lûñ hai-ya-miL-ûñ wûñ xoi-kyûn-na-ī-ya  
he saw it had been playing. And he thought about it.
- 8 hai-ya-miL-ûñ yis-xûn-de kī-ye xōte-djō-xō-diñ a-ne-it-te-e-xō-  
And next day again still more it had done that  
xō-lûñ hai-ya-miL-ûñ min-nē-djō-xō-miL a-teon-des-ne mē-lūw-te  
he saw. And after a time he thought, "I am going  
to watch,"
- 10 ke teon-des-ne hai-ya-miL-ûñ xō tein-nes-dai hai-ya-miL-ûñ  
he thought. And in vain he sat there. And  
xû-Le-dûñ na-neL-en kī-yauw-me-de-ai ûñ-kya miL-na-we-  
in the morning he looked. Woodpecker heads he saw he had been
- 12 nel-le-xō-lûñ hai-ya-miL-ûñ yis-xûñ-hit kī-ye kī-yauw-me-de-ai  
playing with. And next day again woodpecker heads  
miL na-we-nel-le-xō-lûñ hai-ya-miL-ûñ yis-xûñ-hit kī-ye hai-  
with he had been playing. And next day again.
- 14 ya-miL-ûñ ya-il-lūw hai kī-yauw-me-de-ai hai-ya-miL-ûñ  
And he picked up that woodpecker head. And
- tak-a-diñ yis-xan ya-lūw hai-ya-miL-ûñ diñk-kit-diñ yis-xûn-  
the third day he picked And fourth day  
it up.

\*Told at Hupa, December 1901, by Emma Lewis.



- te-miL me-e-na-nes-dai diŋk-kit-diŋ xû-Le sil-lin-te-miL hai-  
nearly hidden he sat Fourth night it nearly was.  
watching.
- ya-miL-ûŋ xôte min-nôl-weL-miL hai-ya-miL xoi-de-ai-ye-wiŋ 2  
And quite it was midnight and he heard
- yai kyû-win-diL-tsû hai-ya-miL ûŋ-kya mite-dje-ê-din kya-  
a jingling noise. And he heard a baby
- teL-tewe-tse hai-yaL-ûŋ ye-na-wit-yai xon-ta hai-ya-miL-ûŋ 4  
cry. And he went in the house. And
- mite-dje-ê-din ûŋ-kya na-tse hai-yaL ya-wiL-ten dite-wil-lite  
baby he saw crawling And he picked A piece of  
about. it up. buckskin
- ya-wiL-kyôs hai miL tsis-loi hai-ya-miL-ûŋ ya-wiL-ten hai 6  
he picked up. That with he And he picked up that  
wrapped it.
- mite-dje-ê-din hai-ya-miL a-teon-des-ne xwed-dik-kyauw-  
baby. And he thought, "What
- ûŋ auw-la-te hai-ya-hit-djit-ûŋ a-dit-ta teû-wiL-ten dô-nô-niL 8  
do shall I And then in his he put it. He did not  
with it?" knapsack
- tin-te-sil-len hai-ya-miL teit-tes-yai xa-nû-win-te hai mit-Lô  
want to leave it. And he went away. He looked for that med-  
icine
- teis-tewin-te teit-tes-yai nin-nis-an meûk yû-din-nê-miL Le-na- 10  
he was going He went the world over. Finally he took  
to make.
- niL-ten dô-he-teiL-tsan hai mit-Lô sil-lin-te de-de nin-nis-an  
it all the He did not find that medicine that was This world  
way around. to be.
- min-nê-djit hai tsis-da-ne-en-diŋ na-in-dî-ya-yei ye-na-wit-yai 12  
the middle the he used to stay place he came back to. He went in
- xon-ta dô-he teiL-tsan hai mit-Lô-we hai-ya-hit-djit xon-ta  
the He did not find that medicine. And then house  
house.
- meûk na-teŋ-en hai-ya ye ûŋ-kya teL-tewûŋ-xô-lûŋ kit-dû- 14  
inside he looked There instead he saw it growing. The wall  
around.
- wil-kan ûŋ-kya hai-ya teL-tewûŋ-xô-lûŋ hai is-lûn-diŋ hai-  
that holds he saw there it was growing the it was born hai-  
the wood place.
- ya-hit-djit hai teit-dû-wim-mite hai-ya-hit-djit-ûŋ hai mî-ye 16  
And then that he pulled it off. And then that under
- nô-niŋ-xan hai-ya-hit-djit-ûŋ teL-tewen hai mite-dje-ê-din  
he placed. And then it grew that baby.

- La-ai-ūx kūt-tiñ-xō-liete teL-tewen tse-ets-dim-miL nas-qōl  
Indeed very quickly it grew. In a little while it crawled  
around.
- 2 hai-ya-miL-ûñ tin-til-teōx-ûn-te hai mite-dje-ē-din hai-ya-miL-  
And very strong it that baby. And  
looked  
ûñ yū-wit-din-nē-miL nas-its-ei xa-a-til-teōx a-nū-wes-te hai-  
after a time it ran around that strong it was.
- 4 ya-miL-ûñ a-teon-des-ne na-iL-its hai kī-la-xûte wûñ-xō-kyûñ-  
And he thought "It is run- that boy." He began to think  
ning around  
na-nañ-ya hai-ya-miL-ûñ aL-teit-den-ne nin-tūw nik-kyō-wûñ  
about it. And he told him, "Lie down, go to sleep."
- 6 hai-yaL kūt hai-yūk a-dī-yau hai-ya-miL-ûñ xoñ teit-tes-yai  
And that way he did. And he went away.  
himself  
La dūk-kan xa-is-yai hai-ya-miL-ûñ kī-ye nax dūk-kan  
One ridge he climbed up. And again a second ridge
- 8 xa-is-yai hai-ya-miL-ûñ tak dūk-kan xa-is-yai hai-ya-miL-ûñ  
he And a third ridge he climbed up. And  
climbed up.  
diñk-kit dūk-kan xa-is-yai hai-ya-miL-ûñ diñk-kit xa-is-yai  
a fourth ridge he climbed up. And the fourth he got up  
one
- 10 miL da-tein-nes-dai na-teñ-en hai nō-niL-tin-teiñ hai mite-  
then he sat down there. He looked where he had left that  
back  
dje-ē-din hai-ya-miL-ûñ deōx yī-de teit-teñ-en hai-ya-miL-ûñ  
baby. And this way north he looked. And
- 12 yī-nūk mit-diL-wa teit-teñ-en hai-ya-miL-ûñ mit-diL-wa dik-  
south in turn he looked. And in turn  
gyûñ yī-dūk tō-nōñ-a-teiñ teit-teñ-en hai-ya-miL-ûñ mit-diL-wa  
here east the water's he looked. And in turn  
edge
- 14 yī-man-yī-tsin teit-teñ-en hai-ya-miL-ûñ hai teit-te-wit-iñ-iL ta  
across west he looked. And those he looked places  
a ya-wit-xūs-sil-lei hai-ya-miL-ûñ na-neL-iñ-hit ûñ-kyā  
clouds flew up. And when he looked he saw
- 16 niL-teiñ te-dūk-kait-dei hai a hai a-dī-yau hai-yaL-ûñ  
toward they were Those clouds that did. And  
each other sliding  
together.  
a-teon-des-ne a-til-teōx-teL-tewen hai-ya-miL-ûñ a-teon-des-ne  
he thought, "He is growing strong." And he thought,

- kit-da-xō-kya-a-ō-ne hwin-naL Liñ-ya-te tcon-des-ne yū-wit-din-  
 "What is going to "Before me they will he thought. Finally  
 happen?" come  
 together," \*
- nē-miL hai sit-tin-ne-en-diñ miL Lin-dûk-kait-de La-xō miL 2  
 the he used to lie place from they slid together. Just
- Lū-hwin nañ-a-ei miL tewa-xōL-wil nañ-a-ei hai-ya-miL-ûñ  
 blackness hangs Darkness hangs there. And
- hai mite-dje-ē-din mī-nes-git hai-miL a-dī-yau La-ai-ūx 4  
 that baby was afraid of that it did. Really
- in-nas-Lat hai-ya-miL-ûñ La-ai-ūx a-tin-teiñ Le-ye-nal-dit-  
 it ran up. And really every direction they drew
- dō-wei hai-ya-miL a-tcon-des-ne hai-yûk xō-lûñ a-dī-ya-teL 6  
 back. And he thought, "This way it is going to be.
- hai-ya-miL hai-yûk xō-lûñ kit-teint mī-nes-git-teL hai-ya-hit-  
 And this way it is sickness will be afraid." And then
- djit na-tes-dī-yai xon-naL a-dī-yau hai mit-Lō-we hai tcis- 8  
 he went back. Before did it that medicine  
 him
- tewen hai na-neL-en da-xwed-dûk xō-lûñ nū-hwōn-teL tcon-  
 he That he looked "How will it be good?"  
 made. at it.
- des-ne na-tes-dī-yai na-in-dī-ya-yei na-naL-its ûñ-kya hai 10  
 he He started home. He got home. Running he saw that  
 thought. around
- kī-la-xûtc hai-ya-miL a-tcon-des-ne nū-hwōn na-seL-tcwiñ  
 boy. And he thought, "Good, I have made
- mit-Lō-we hai kyū-wiñ-ya-in-yan hai na-nan-deL-te hai hwin- 12  
 medicine. Those Indians who are coming to be this
- nis-te yō-naL-tsit-te dō-Lûñ hwûñ hai hwin-nis-te-teiñ nai-xe-  
 my will know. A few only my body to will  
 body
- neūw-te hai-ya-miL-ûñ a-tcon-des-ne hai-yûk a-wil-leL-te hai 14  
 talk." And he thought, "This way he will do the  
 one
- hwin-nis-te teō-naL-tsit hai\* mī-ye nō-niñ-xûn-te hai-yûk  
 my body who knows. That under he will place it. This way
- a-wil-leL-te dik-gyûñ yī-man-yī-de ya-wī-xauw-hwiL-te dik-gyûñ 16  
 he will do. Here across to the he will take it up. Here  
 north
- yī-man-yī-nûk kûñ ya-wī-xauw-hwiL-te hai hwin-nis-te teō-  
 across south too he will take it up. Who my body

\* The medicine used is teimûlkyō, *Lupinus latifolius*.

- naL-tsit hai-yûk a-wil-le-leL-te hai-ya-de hai-yûk a-wil-le-leL-te  
 knows this way he will do. This way they will do.
- 2 hai hwe-ded kyû-wiñ-ya-in-yan ma na-seL-tewen hai hwa  
 This mine, Indians for I made. That me  
 yô-dû-wit-xûl-liL-te hai-ya-miL-ûñ a-teon-des-ne kyû-wiñ-ya-  
 they will ask for." And he thought, "In the  
 4 in-yan-ta-diñ til-tewen miL nai-kê-yûn-te teon-des-ne kûn-  
 Indian world what grows, with they will grow," he thought. "Some-  
 thing  
 nû-hwôn ma nô-na-ne-ûñ hai-yûk mî-nes-git-te hai kit-teint  
 good for I will leave. This way will be afraid that sickness  
 them
- 6 hai hwe hwit-Lô-we mî-ye nô-niñ-xûn-te hai-yûk a-kit-tis-seôx  
 that my medicine under if he puts. This way smart he will  
 a-nû-wes-te hai hwin-nis-te yô-naL-tsit-te hai-yûk na-is-tewen  
 grow my body who will know." This way he made it.
- 8 hai-yûk miL me-niL-xe  
 This way he finished it.  
 hai-yûx kût hwa-ne  
 This way only.

## THE PRAYER.\*

- 10 hai-ded eñ min-Lûñ mit-da-Lit-yôs miL na-ô-dûw-de-xût  
 "Here are ten packages.† With I ask you for it.  
 them  
 hai nit-Lô-we hwû-wa-meL-tewit-te hwe kûn-nañ dô-hwa-da-  
 Your lend me. I too I have not  
 medicine
- 12 da-tsin kyû-wiñ-ya-in-yan-ta-diñ til-tewen‡ hai-ya-hit-djit hei-  
 got much in Indian world grows." And then  
 yûñ kût xôw-dôn kût hwit-dje ôL-tsit kûn nû-wa-me-neL-  
 "Yes I guess it My mind you know. I will lend it  
 is so.
- 14 tewit-te yô dôñ kis-xûñ hai hwit-Lô-we mî-ye nôñ-xauw-ne  
 to you. There it stands that my medicine. Under put it."  
 hai-ya-hit-djit xe-e-iL-yôl hai-ded mûx-xa-tce-xô-len  
 And then he blows that incense.  
 away

\*This prayer with its answer is repeated after the formula. Such a prayer is used in connection with all, or nearly all of the formulas.

†Of tobacco.

‡The phrase means tobacco.

## TRANSLATION.

*Formula of Medicine to Insure Long Life to the Infant.*

A man lived in the middle of this world all alone. His stool always lay in the sweat-house. Once when he came in and looked at his stool he was surprised to see a baby's track near it. The next day when he looked again he saw it had been playing still more. He studied about it. The next day he saw it had done that again. After a time he thought he would watch, so he sat near by. In the morning when he looked he saw it had been playing with woodpecker heads. The next day again it had been playing with woodpecker heads, and the next day also. He picked up the woodpecker head. The third day he picked one up also. When he had watched nearly four days and the fourth night was nearly passed, well after midnight he heard a jingling noise. He heard a baby cry. He went into the house. He saw a baby squirming about. He got a piece of buckskin, picked up the baby, and wrapped it up in it.

Then, because he did not want to leave it, he put it in his sack and went away. He went all over the world looking for the herb with which he was going to make medicine. Finally he went all around the world without finding it. He came back to the middle of the world where he used to stay and went into the house without having found the medicine. When he looked around inside of the house he saw it growing by the wall that holds the wood, at the very place where the baby was born. Then he pulled it off and put it under the baby and steamed him with it.

And then the baby grew. Really it grew very fast. Soon it was creeping about. It seemed very vigorous. After a while it ran about, it was so strong. He began to study about it. He said to the child, "Lie down and go to sleep." The child obeyed. The man went away.

He climbed one ridge, and then a second, and a third, and a fourth. When he got up the fourth ridge he sat down. He looked back where he had left the baby. He looked this way toward the north. Then he looked toward the south. After that he looked toward the eastern water's shore. And then he looked across to the west. Wherever he looked clouds came up.

As he looked he saw them slide together toward each other. "He is growing strong," he thought. "What is going to happen, they are going to come together before me," he thought. Finally where he used to stay they came together. Just blackness and darkness hung there. The baby was afraid of that which had happened. Suddenly it ran up and at once in every direction they drew back. "This way sickness will be afraid," he thought. And he went back.

The medicine he had made did that. He looked at it thinking, "How will it be good?" He started home and in time got there. He saw the baby running about. "I have made the medicine good," he thought. "The Indians, who are coming to be, will know of me. It will be only a few who will talk about my medicine. This way those who know my medicine will do," he thought. "They will place this under the child. This way they will do. Here across to the north he will hold it up. Here across to the south, too, he will hold it up. He who knows my formula will do this way. I made this my medicine for Indians. They will ask me for it. That which grows in the Indian world [tobacco] he will grow with," he thought. "I will leave something for them. Sickness will be afraid like this if he puts my medicine under the child. He, who knows my medicine, will grow in this way to be smart." This way he made it. This way he finished it.

#### THE PRAYER.

"Here are ten packages of tobacco with which I ask you for it. Lend me your medicine. I have not much of that which grows in the Indian world." "Yes, I guess it is true that you know my formula. I will lend it to you. There stands my medicine; put it under the child." And then he blows from his hand the offering of incense root.



## XXXVII.

*Formula of Medicine to Protect Children in Strange Places.\**

- ded nin-nis-an nē-djit hai kī-yauw hai Lax na-dite-dje-ū  
 This world the the birds just flew together;  
 middle
- hai-yō xō-xai dō-kyū-wil-le hai-ya-miL-ūñ a-den-ne teit-te 2  
 Those her old woman. And she said, she would  
 children
- e-en min-nē-djō-xō-miL a-den-ne ke tse-niñ-me† ye-ō-dik-  
 look. After a while she said, "Come Tseniñme run in,"
- gin-ne a-xōL-teit-den-ne hai-ya-miL-ūñ hwa na-na-it-dauw 4  
 she told them. And the had gone down  
 sun
- miL ded nō-na-it-git hai-ya-miL-ūñ yeū yī-nūk na-da-a  
 then this they came And way up river stands  
 place again.
- kauw-hwū-me ke hai me ye-ō-dik-gin-ne yaL-teit-den-ne 6  
 a yew tree "Come, that in run," she told them.
- hai-ya-miL-ūñ hwa na-na-it-dauw miL nō-na-it-dje-ū hai-ya-  
 And the had gone done then they came flying And  
 sun back in a flock.
- miL ke dje-lō-o-me ye-ō-dik-gin-ne ded nin-nis-an nē-djit 8  
 "Come Djelōome run in." This world middle
- na-in-dik-git hai-yaL-ūñ ke tse-wūn-ne-me‡ ye-ō-dik-gin-ne  
 they came back. Then "Come, Tsewūneme run in,"
- yaL-teit-den-ne tse-ets-diñ-miL ded nō-na-it-dje-ū hai-ya-miL- 10  
 she told them. After a little this they came back. And  
 while place
- ūñ a-yaL-teit-den-ne ke tse-tit-mil-me ye-ō-dik-gin-ne hai-  
 she told them, "Come Tsetitmilakūt run in."
- ya-miL-ūñ na-ne-it-git hai mūn-tewiñ ya-sit-da-diñ hai-ya- 12  
 And they came the their mother was staying And  
 back place.
- miL-ūñ ke Lō-hwūñ-me ye-ō-dite-dje-ne yaL-teit-den-ne  
 "Come, Bald Hill run in." she told them.
- Lō-hwūñ-me ye-wit-dje-ū na-ne-it-git ded nin-nis-an nē-djit 14  
 Bald Hill they went in. They came this world middle.  
 back

\* Told at Hupa, December 1901, by Emma Lewis.

† A mountain near Burnt Ranch.

‡ A mountain east of Djictañdiñ.

- hai-ya-miL-ûñ ke Lō-kyō-we-me ye-ō-dik-gin-ne ded nin-  
 And "Come Lōkyōweme run in." This
- 2 nis-an nē-djit na-ne-it-git ke xa-is-dil-me ye-ō-dik-gin-ne  
 world middle they came "Come Xaisdilme run in."  
 back.
- na-ne-it-git ded nin-nis-an nē-djit hai-ya-miL ke yī-dā-teiñ-  
 They came this world middle. And "Come Weitechpec  
 back
- 4 din-nûn-diñ me ye-ō-dik-gin-ne hai-ya-miL-ûñ na-ne-it-git  
 h̄utte run in." And they came  
 back
- ded nin-nis-an nē-djit hai-ya-miL-ûñ ke yit-de Lō-hwûñ  
 this world middle. And "Come north bald hills
- 6 me ye-ō-dik-gin-ne na-ne-it-git ded nin-nis-an nē-djit  
 run in." They came this world middle.  
 back
- hai-ya-miL-ûñ a-den-ne yit-de-kit-teiñ tce-xûn-neūw me ye-ō-  
 And she said, Yitdekiteiñ Tcexûneūw
- 8 dik-gin-ne na-ne-it-git hai-ya-miL a-den-ne mis-xûs-tûn-diñ  
 run in." They came And she said, "Misxûstûndiñ  
 back.
- me ke ye-ō-dik-gin-ne hai-ya-miL-ûñ na-ne-it-git hai-ya-  
 come run in." And they came  
 back.
- 10 miL-ûñ ke da-din-mōt-diñ\* me ye-ō-dik-gin-ne teit-den-ne  
 And "Come, Dadinmōtdiñ run in," she said.
- na-ne-it-git tse-ets-diñ miL na-ne-it-git hai-ya-miL a-den-ne  
 They came a short time then they came And she said,  
 back, back.
- 12 ke tañ-ai-me† ye-ō-dik-gin-ne tañ-ai-me hit-djit La-ai-ûx  
 "Come Tañaime run in." At Tañaime then really
- kin-nai-kil teis-tewen-nei La-ai-ûx yō me-neûk nō-nil-la-yei  
 slaves they made them. At once that behind they put them.
- 14 yū-din-nē-miL wil-weL-ei hai-ya-miL xa-na-teñ-en yū-din-nē-  
 Finally it was night. And she looked for Finally  
 them.
- miL nō-hwe-deūw-hwen-nei hai-ya-miL a-teon-des-ne hai-ya  
 darkness came. And she thought, "There
- 16 hwa-ne xō-lûñ yū-din-nē-miL xōte xû-Le sil-len-nei xō-xa  
 only they are." At last quite night it became. For  
 them
- na-ya-tes-iñ-ûx hai-ya-miL sa-a wil-weL-hit a-teon-des-ne kût  
 she looked. And long after night she thought,

\* A mountain near mouth of Redwood creek.

† Near Trinidad.

xō-kyûn mit-Lō-we nauw-tewe min a-yaL-de-iūw-ne ke hai-ya  
 "Against medicine I am going That I told them, "Come, there  
 his breast to make. is why

ye-ō-dik-gin-ne hai-ûn La xû-Le ya-wes-a dō-tein-nes-ten 2  
 run in." And all night she sat up; never lay down  
 hai dō-kyū-wil-le hai-ya-hit-djit-ûn nin-na-is-dûk-kai tee-niL-  
 that old woman. And then she got up. She took

ten tō-kût-<sup>u</sup>x nai-kyō-xō-an\* mûx-xa-tee-xō-len niL-teiñ nō- 4  
 out water on always runs incense root together

niL-lai hai-ya-hit-djit-ûn de-dū-wiñ-an tee-wiñ-yeūw xon-diñ  
 she put. And then she put them in rubbing them. Fire  
 the fire, place

iñ-xût-ei hai-ya-miL a-den-ne hai dai-dit-diñ hwō-wûn 6  
 they fell in. And she said "Wherever from me

ye-teū-wil-lai hai mite-dje-ē-din hai-ya-miL-ûn a-den-ne ka-de  
 he took them in my children." And she said, "Pretty  
 soon

xō-Lûk-kai tes-yai miL hai-ya ye-kyū-wes-tee-te teit-den-ne 8  
 dawn will then there the smoke will blow," she said.  
 come,

hai mûx-xa ye-yū-wil-kit-de-te hai-ya-miL-ûn xō-Lûk-kai  
 "That after will go there." And dawn  
 them

tes-yai miL hai-ya a-xō-wil-tewen tañ-ai-me-teiñ mûx-xa-tee- 10  
 came then there it smells at Tañaima incense

xō-len hai-yaL-ûn hai tañ-ai-me a-den-ne mauw-xa mûx-xa-  
 root. And that Tañaima man said, "I smell incense

tee-xō-len hai-ye xōw-ûn mûk-kai a-xō-wil-tewiñ hai-yō 12  
 root. That it may be on their it smells, those  
 account

mite-dje-ē-din tee-na-miL La-ai-ûx teit-den-ne hai mite-dje-ē-  
 children. Throw them Really he said it. Of the children  
 out."

din tañ-ai-me ān hai-ya-miL-ûn tee-na-nim-meL miL La-ai- 14  
 the Tañaima said And he had them then at once  
 one it. thrown out

ûx ya-nat-dje-ū ded nin-nis-an nē-djit nō-nan-dit-dje-ū  
 they came back. This world middle they got back,

La-xō-yan-ye-tse miL hai-ya-miL-ûn xō-teiñ ye-nan-deL hai 16  
 the sun up a little when. And to her they came  
 ways back in

xō-mite-dje-ē-din hai-ya-miL-ûn teō-dū-wil-xût dē-dū-hwûn  
 her children. And she asked them, "Did you

\*The insect that skates on the water.

- a-xō-wiL-tewiñ nō-kût yaL-teit-den-ne hai-ya-miL-ûñ a-ya-dū-  
smell anything on your- she said. And they  
selves?"
- 2 wen-ne dī-hwō-ōw-kyañ a-xō-wiL-tewen nō-kût hai-ya-miL  
said, "Something smelled on us. And then
- kyañ a-nō-hōL-teit-den-ne tee-na-ya-xon-miL hai-yō xō-wûñ  
he said of us, 'Throw them out. Those for them
- 4 mûk-ka a-xō-wiL-tewiñ nō-hōL-teit-den-ne hai-ya-miL hai  
on them it smells, they told us." And that
- dō-kyū-wil-le a-tcon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te  
old woman thought, "Indians are coming to be.
- 6 a-hwiL-teit-den-te hai teiñ hai-yûk a-na-teit-yau xō nin-nis-an  
Of me they will say, 'That they this way she did.' In mountains  
one say vain
- me-tsa-xō-sin-diñ ye-teū-wil-tin-de hai-ye-he hai-ya-teiñ  
bad places if they will take Nevertheless there  
them in.
- 8 mûk-ka mûx-xa-tee-xō-len ye-ī-yōL hai-ya-miL hwe a-hwiL-  
after them incense she blew And me they will  
in.
- teit-den-te hai tein hai-yûk a-teit-yau hai mûk-ka a-xō-wiL-  
say of, 'That they that way did. Who after will  
one say them
- 10 tewin-te hai-ded hwe auw-lau hai a-dit-teiñ-nō-nil-la-de  
make smell this I made, whoever puts with herself
- hai-yûk mit-Lō na-seL-tewiñ  
this medicine I make."

## TRANSLATION.

*Formula of Medicine to Protect Children in Strange Places.*

In the middle of this world the birds flew together in a flock. They were the children of an old woman. "Let me go and look about," she said. When she returned she said, "Come, run into Tseninme (Burnt Ranch mountain)." When the sun was down they came back. "Way up the river stands a yew tree. Come, run into the mountain which stands by that," she told them. At sundown the flock came flying back. "Come, run into Djelōme," she said. They went and returned to the middle of the world. "Come, run into the mountain east of Djictañadiñ," she told them. After a time they returned. "Come, run into

Tsetitmilakût," she said. They did so and came back where their mother lived. "Come, run into Lōhwûnme (Bald Hill)," she told them. They went into Lōhwûnme and came back into the middle of this world. "Come, run into Lōkyō,"\* she said to them. They came back again to the middle of this world. "Come, Xaïsdilme (Hooker's Ridge) run in," she told them. They went and came back again. "Come, run into Yīdateiñ-dinûndiñ (Weitchpee Butte)," she said. They came back again to the middle of this world. "Come, Yīdekitciñ Tcexûneūwme, run in," she told them. When they had come back again, she said, "Come, run into Misxûstûndiñ (a mountain north of the Klamath)." They went and came back. "Come, run into Dadinmōtdiñ (a mountain at the mouth of Redwood Creek)," she told them. After they had been gone a short time they came back.

And then she said, "Come, run into Tañaime (a mountain at Trinidad)." There they made slaves of them. They put them inside of that mountain.

Finally night came and she looked for them. When it became dark she thought, "That is the only place they got into trouble." When it became very dark she looked for them. Long after night had fallen she thought, "I am going to make medicine against him. That is why I kept saying to them, 'Come, run in here and there.'"

All night long the old woman sat up; she did not lie down at all. She got up and took a water bug and put it with incense root. Then rubbing them together between her hands she dropped them into the fire. "To whomsoever took my children in," she said, "when dawn comes this smoke will blow. After them it will go there." When dawn came, there at Tañaime (Trinidad) they smelled that incense root. That Tañaime man said, "I smell incense root. It smells on account of those children. Throw them out."

When they had been thrown out they came back. They got back to this middle world when the sun was up only a little way. When her children came back to her she asked them, "Did you

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\* A mountain near the Eight-mile camp on the Redcap trail from Hupa to Orleans.

smell anything on yourselves?" "There was something on us that smelled," they said. "He told them to throw us out. 'The smell comes on account of them,' he said." "Indians are coming into existence," the old woman thought. "They will say of me, 'That is the one who did this way. In vain they tried to take them into the bad mountains. Notwithstanding she made incense go there after them.' They will say of me, 'That is the one who did this way.' Whoever makes for them this medicine which I made, will accomplish what I did."



## XXXVIII.

*Formula of Woman's Love Medicine.\**

me-is-de	na-ta-ne-teiñ	kī-xûn-nai	tiñ-ûn-Lûñ	ne-in-nauw	
Meisde	on the ocean side	Kixûnai	very many	used to come	
kûn-teû-wil-tewil	a-ya-in-nû	nai-ke-its	Le-in-nauw	hai-ya-miL	2
young men.	They used to have sports.	To shoot at a mark	they came together.	And	
ûñ hai-ye-he	dō-tee-in-nauw	hai tsûm-mes-Lôn	hai-ya-miL		
anyway	she never used to come out	that	woman.	And	
min-nē-djō-xō-miL	ke-it-Lōw	hai-ya-miL	dō mite-teiñ	tee-nauw	4
finally	she made baskets.	And	to that	she never went out	
hai-yō a-ya-ten	hai-yō xō-is-dai	hai-ya-miL	min-nē-djō-xō-		
that they did	those men.	And	after a time		
miL La-xō hai-ya	xō-kût ye-kin-nen-den	hai-ya-miL-ûñ	a-tcon-		6
without there	on her sunshine came in.	And	she		
cause					
des-ne da-xwed-dûk-kyauw-ûñ	tcon-des-ne	hai-yaL-ûñ	na-kit-		
thought, "What is going to be?"	she thought.	And	she wove		
te-Lôn hai-yaL ûñ-kyā	kyū-wiñ-ya-in-yan	ye-wiñ-ya	hai-yōx		8
another And she saw	a person	come in.	"There		
round.					
yī-dûk ye-iñ-yauw	xōL-teit-den-ne	hai-yō kī-xûn-nai	na-it-dil		
up they always	she told him.	"The Kixûnai	who go around		
go in,"					
eñ dō-ye-in-dil	xon-ta me-teiñ	hai-ya-miL	hai tein-niñ-yai		10
it is never come	house into."	And	that who came one		
eñ kût hai tsûm-mes-Lôn	xō-wûñ tein-niñ-yai	kût xō-xûñ			
it that woman	to her he came.	Her	husband		
was					
miñ xō-wûñ tein-niñ-yai	hai-ya-miL-ûñ	teit-del-tse	hai-ya-miL		12
for to her he came.	And	he stayed there.	And		
na-tes-dī-ya-yei	hai xō-is-dai	hai-ya-miL	dō-he xō-wûñ	na-in-	
he went home that man.	And	never	to her he came		

\* Told at Hupa, December 1901, by Emma Lewis.

- dī-yai hai-ya-miL-ûñ hai kī-xûn-nai a-ya-tin-ne-en ûñ-kya  
back. And those Kixûnai used to do that she  
perceived
- 2 tsū-ma-xō-win-sin hai dō-na-in-dī-yai hai kyū-wiñ-ya-in-yan  
it was quiet. And he did not that person.  
come back
- hai-ya-miL-ûñ La-ai-ûx kût tsū-ma-xō-win-sin La-ai-ûx kût  
And really it was quiet, really
- 4 hai kī-xûn-nai mûx-xûn-neūw-hwe-ne-en dō-xoi-de-ai ye-nat-  
those Kixûnai their talk used to be she never heard it.
- yai hai-ya-miL xon-nin-sôte xō-teiñ ye-teñ-wiñ-yai hai tsûm-  
And Mink to her came in that
- 6 mes-Lôn hai-ya-miL a-xōL-teit-den-ne dō-na-xōL-tsûñ-<sup>û</sup>x-xō-liñ  
woman. And to her he said, "You won't see him any more
- hai nū-wûñ tein-niñ-ya-ne-en yī-man-yī-nûk eñ nax xō-ûť  
that to you used to come. Across to the it is two wives  
one south
- 8 niL-man-ne xoi-kyañ-ai me-tsis-tete xōL-teit-den-ne hai-ya-  
each side his arms lie in," he said. And  
hit-djit teōL-tsit-dei hai dō xō-wûñ na-in-dī-ya-te hai-yaL  
then she found out he not to her would come And  
back.
- 10 a-teon-des-ne dō-teñ-wiL-den hai-yaL xō min-dai-ûk tee-niñ-  
she thought she was And in outside she went.  
lonesome. vain
- yai hai-yaL a-teon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te  
And she thought, "Indians will come to be.
- 12 hai-yûk ke-yai a-xo-la-te hai-ya-miL xō min-dai-teiñ tee-in-  
This way it may they will do." And in outside she used  
be vain
- nauw xa-ne-it-te hai-ded a-dit-Lō teis-tewin-te La tee-niñ-yai  
to go. She looked the one her herb she was Once she went  
for it going to make. out.
- 14 nin-nis-an meûk teit-teñ-en sai-kit-diñ-ûñ-kya min-dai-ûk Lax  
The world over she looked. She was surprised outside  
to see
- dō-mil-diñ-xō-sin na-xō-wil-tsit-xō-lûñ kût-de tel-tewen hai  
lonesomeness fell soon grew that
- 16 Lō\* hai-yûk miL hai dō-mil-diñ-xō-sin nal-tsit min-nis-an  
herb. That with the lonesomeness fell world
- meûk nin-teiñ-<sup>û</sup>x teit-te-te-en tel-tewiñ-xō-lûñ ûñ-kya hai-ya-  
inside. Ground she looked. It grew she saw. And  
toward

\*The herb is dateakitane, *Monardella villosa*.

hit-djit-ûñ hai teit-dū-wim-mite xon-ta ye-na-wit-yai hai-ya-  
then that she pulled off. House she went in. And

hit-djit-ûñ na-wim-me wil-weL-miL a-dil-la me nō-nil-lai hai 2  
then she bathed. After night her hand in she took that

kī-ma-ū a-din-na-deûk-ka teit-te-te-lai hai kī-ma-ū hai-ya-miL  
medicine. Her legs and arms she rubbed the medicine. And

wil-weL hai-ya-miL tsis-loi hai kī-ma-ū hai-ya-miL-ûñ 4  
night it And she tied up the medicine. And  
was.

a-din-neûk-tein-teiñ nō-nil-lai hai kī-ma-ū xû-Le-ē-miL  
back of her she put the medicine. Middle of  
the night

ya-na-wil-lai hai-yaL xon-tein-teiñ nō-nil-lai hai-ya-hit-djit-ûñ 6  
she picked it up. And on the fire side she laid it. And then

tce-xai-neûw a-den-ne min-Lûn-diñ hwik-kya-teiñ dits-tse  
she talked. She said, "If ten times from me towards

tsûm-mes-Lon ta xoi-kyûñ tes-ya-te hai na-mûk-kai hai xoi- 8  
women other his heart goes, the last one his

kyûñ na-tes-dī-ya-te hai hwe hwō-wûñ xō-dje nûn-dī-ya-te La-  
mind goes to that to me his mind will come  
back.

xō-kya dō-xwe-xō-wil-yûn-te xō-da-xwed-ûn-Lûñ tsûm-mes-Lon 10  
I wish crazy he will be. How many soever women

teñ-wes-yō-te xō xoi-kyañ-ai me sit-tin-te hai-ye-he hai-ya  
he shall like, even if his arms in they lie, anyhow there

xō-kût niñ-ya-ye-te hai-ya-miL xō-da-xwed-ûn-Lûñ mit-ta-diñ 12  
on him it will come. And how many soever among them

na-is-ya-te hai-ye-he nai-xōL-tsan-ne-te hai-ded hwe hwik-  
he goes anyhow it will find him this my

kyûñ-sa-an hai kī-xûn-nai-ne-en eñ La-ai-ûx tsû-wim-ma-xos-siñ 14  
heart." The Kixûnai it really it was still.  
was

mûx-xûn-neûw-hwe dō-xwe-de-ai ye-nat-yai hai-ya-miL a-teon-  
Their talk she never heard. And she

des-ne hai-yûk ûn-dī-ya-te nit-dil-lan\* nas-dil-lin-te hai wes- 16  
thought, "This way it will be. Hateful to you will become the you  
one

sil-yō-ne-en hai-ya-miL a-tiñ-min-na-tse nas-dil-len-ne-te hai  
used to like. And ahead of all it will be

hwe hwin-na-wil-lûw-te hai-yûk a-dī-ya-te kyû-win-ya-in-yan- 18  
me you will think about. This way it will be in the Indian world,

\* It is said that dil-lan is a "water-dog," or species of salamander, especially feared and disliked by the Hupa.

- ta-diñ hai-yûk a-xō-la-de xû-Le-dûñ nin-na-is-dûk-kai-hit  
 this way if they do." In the morning when she got up
- 2 yī-de da-na-wil-lai xû-Le-dûñ Lax dik-gyûñ yī-da-teiñ  
 toward she put it. In the morning, just here east  
 the north
- yañ-yai miL ûñ-kya xō-kût ye-kin-nen-diñ xō-teiñ ûñ-kya  
 the sun then she saw on her light shone in. To her she saw  
 was up
- 4 ye-na-wit-ya hai xō-xûn-ne-en hai-ya-miL-ûñ a-teon-des-ne  
 he came in her husband. And she thought,  
 hai-yûk-a-xō-lûn-a-dī-ya-te hai-yûk a-xō-la-de mit-Lō-we  
 "This way it will be. This way if it happens, medicine
- 6 na-sel-tewiñ hai kyū-wiñ-ya-in-yan na-nan-deL-te dō-xō-dī-  
 if they make, the Indians when they come "There won't  
 to be."
- yûñ-hwûñ hai-ye-he teon-des-ne nū-hwōñ na-sel-tewen teon-  
 be many anyway," she thought. "Good I made it," she
- 8 des-ne hai-yûk a-dī-ya-te hai-yûk miL-xoi-niL-xe xō-wûñ  
 thought. This way it will be. This way it went on him. To her
- na-in-dī-yai xû-Le hwa e-nañ hai xe-e-na-kiL-waL  
 he came back. Night sun it was who threw her away.

## TRANSLATION.

*Formula of Woman's Love Medicine.*

The young men of the Kixûnai used to come to a certain rock that stands in the ocean at the mouth of the Klamath. They used to hold there their sports and shooting matches. But notwithstanding all the attractions, a modest woman lived there who never went out of her house. Once, while she was sitting working on her baskets, a beam of sunlight fell on her without cause. "What is going to happen?" she thought. As she was going on with her weaving, she noticed a person coming in. "Up there is the place they go in," she said. "The Kixûnai who live around here never come in this house."

The one who came in, came intending to be the woman's husband. He lived there for a time and then he went away and never returned. She heard no longer the sound of the games and the talk of the Kixûnai.

Mink came to her, one time, and said, "You won't see again the one who used to come here. Across the ocean to the south he has two wives. One lies in each of his arms." When she had found out this, she was more lonesome than ever. She went outside. "When Indians come," she thought, "they will do this way." She used to go outside and look in vain for the herb with which she was to make the medicine. She looked all over the world for it.

Once she was surprised to see that as the lonesomeness fell upon her, the herb grew. It came into the world with lonesomeness. She looked at the ground and saw the herb growing there. She pulled off part of it and took it into the house with her. She bathed her arms and legs with it, and when it was night lay down with some of it in her hand and a bundle of it behind her. In the middle of the night she took the bundle up and put it in front of her.

Then speaking to it she said, "If ten times his heart goes from me to other women, finally it will come back to me. I hope he may be crazy. How many soever women he likes, even if they lie in his arms, this medicine will come to him. Among how many soever of them he goes, this my heart will find him."

The noise of the Kixûnai was quiet. She did not hear their talk. "This way it will be," she thought. "You will hate the one you used to like. Before all others you will think about me. It will be this way in the Indian world, if they do this." When she got up in the morning, she put the bundle of medicine toward the north. When the sun was just here it shone upon her. "This way it will be," she thought, "if Indians when they come, make medicine. But there will not be many who will make it," she thought. "I have made it good," she thought. "This way it will be." It went even on him and he came back to her. It was the moon who discarded her.

## XXXIX.

*Formula of Medicine to Shorten Period of Exclusion after Menstruation.\**

- |  |          |         |                 |        |          |      |
|--|----------|---------|-----------------|--------|----------|------|
|  | dik-gyûn | nō-hōL  | yī-nûk-a-yī-dûk | ta-nan | nañ-xa   | hai  |
|  | Here     | from us | southeast       | water  | has come | That |
|  |          |         |                 |        | to be.   |      |
- 2 ta-nan te-ke-ī-yauw deōx yī-da-tein kit-te-ī-yauw mûx-xaix-  
 water they go into There from the many come to Does  
 in bands. east feed.
- xō-len† xō-ta-nan hai deōx yī-da-tein kit-te-ī-yauw te-ke-ī-  
 their water those from the east room about. They go
- 4 yauw hai ta-nan hai-ya-miL te-na-de-il-ya La-a-xû-Le hai  
 into that water. And in the water they all night those  
 stand long
- kiL-La-xûn hai-ya-miL-ûn dik-gyûn nō-hōL yī-na-tein-yī-da-  
 deer. And here from us from the southeast
- 6 tein xot-da-ke-ī-yauw hai te-ke-ī-yauw mûk-kai-kin nē-djōx  
 they came down the They go into their ankles middle  
 hill. the water
- yī-dûk nō-it-tō ka-de xō-Lûk-kai te-in-nauw hai-yaL-ûn hai  
 above the water Soon the dawn comes. And  
 comes.
- 8 mit-da-wōw hwûn na-a-xa xō-Lûk-kai te-in-nauw miL  
 their droolings only fills it. Dawn comes then
- dik-gyûn nō-hōL yī-de-yī-dûk miL kiL-La-xûn xa dil-mai  
 here from us northeast from deer yet gray
- 10 kit-te-ī-yauw Lō-daite mit-tax kit-te-ī-yauw hai te-ke-ī-yauw-  
 come down in Lōdaite amongst they come to That water they  
 bands. feed.

\*Told at Hupa, December 1901, by Emma Lewis.

The night of the eighth day after the beginning of the menstrual period the woman makes a small pool by the river. After repeating the formula she bathes, throwing the water over her right shoulder and then over her left, repeating the operation once. The next morning she makes a cross on her arms half way between the elbow and the shoulder with a burned acorn. After this has been done she may return to the xonta with the rest of the family.

† "Their children they have."



- hwei tō-nōn-a-diñ yī-dā-teiñ kit-te-ī-yauw kiL-La-xūn lū-hwin  
go in. Ocean's edge from the come out the deer black.\*
- hai te-ke-ī-yauw-hwei hai ta-nan hai-ya-miL tō-nōn-a-diñ 2  
They go in that water. And Ocean's edge
- yī-na-teiñ kit-te-ī-yauw kiL-La-xūn Lūk-kai hai te-ke-ī-yauw-  
from the come out deer white. Those go in the water.  
south
- hwei mūk-ka-teū-wa meūk te-wil-auw-hwil na-dī-yau hai 4  
Armpits inside crawls dentalia.
- mit-da-wōw hwūñ na-a-xa-ei xū-Le-dūn-miL mūk-kūs na-dī-  
Their spit only fills it. In the morning one side dentalia
- yau mit-da-wōw na-a-xa hai-ya-miL hai ta-nan noi-kī-yōw-diñ 6  
its spit is full of. And that water as far as it goes
- ūL-tsa te-iL-auw-hwei hai na-dī-yau hai-yaL hai a-teō-in-ne  
so far in the water the dentalia. And she always  
crawl thought,
- hai eñ mit-da-wōw miL na-nai-me teō-in-ne hai na-na-im- 8  
"That is "Their spit with I bathed," she thought, who always  
it."
- me-ei hai-yaL-ūñ a-teō-in-ne hai hwe hwin-noi-yauw-hwe  
bathed. And she thought, "Who- my leavings  
ever
- teū-wiñ-yan hai-yūk xon-nis-te yit-dū-wes-yō-te hai-de hwe 10  
has eaten this way his body it will like, this mine
- nai-me hai hwin-noi-yauw-hwe teū-wiñ-yan-ne hai-ya-miL  
I swim who- my leavings has eaten." And  
in ever
- kyū-wiñ-yan na-win-Lit hai-ya-miL xoñ-a-dū-wil-lau xū-Le- 12  
a shelled acorn she burned. And she marked herself in the  
morning.
- dūñ nū-hwōn-teiñ xoi-kyāñ-ai iL-diL-wa na-de-Lū hai-yūk  
Right arm both ways she marked "This way  
across.
- a-teil-la-te teon-des-ne xō kiL-La-xūn wūn-na-diL-te teon-des- 14  
it will be," she thought. "No deer they will hunt," she thought.  
harm
- ne hai-ye-he ye-na-wit-ya-te teon-des-ne xa-ūn-Lūñ a-de-kiL-  
"Anyhow she will go in," she thought. "Just as his  
many
- La-xūn tcis-sel-win-te hai hwin-noi-auw-hwe teū-win-yan 16  
deer he will kill who my leavings has eaten,"
- teon-des-ne hai-yūk a-win-ne-liL-te hwe hwa teū-hwō-wiL-  
she thought. "This way it will be. Me of me she will

\*This is the only instance noticed of special colors associated with the world quarters.

- xûl-liL-te hai ta-nan Lax xa-wa-auw-hwiL-te hai tsē-ye  
ask for that water. Just she will pick out That pond  
(the stones).
- 2 tcis-tewin-te hai dik-gyûñ nō-hōL yī-nûk-yī-dûk sa-an tsē-ye  
she will make. That here from us southeast lies pond
- hai eñ tcō-win-neL-te hai miñ-kil-en miL a-dū-wa-nûñ-dū-  
that it is she will think That miñkilen with will rub  
about.
- 4 wite-tewil-liL-te hai-miL xon-nis-te na-La nat-le-liL-te  
herself. It with her body another will become."  
one  
kût hai-yûk hwa-ne  
This is all.

## TRANSLATION.

*Formula of Medicine to Shorten Period of Exclusion after Menstruation.*

A body of water came into existence here to the southeast of us. The deer frequent that water in bands. From the east the does come and stand in the water all night. Here to the southeast from us the deer come down the hill. They go into the water and stand. The water covers their ankles, but soon, when the dawn has come, their droolings have filled the pond.

After the dawn comes, deer yet gray come from the northeast in bands and go among the Lōdaite. They go into the water. From the ocean's border at the north, black deer come and go into the water. From the ocean's edge to the south the white deer come and go into the water.

Dentalia crawl in their armpits. The pond is filled with their spit. In the morning one side of the pond is full of dentalia's spit. As far as the water reaches, the dentalia crawl.

She always thinks, "It is dentalia's spit I have bathed in. Whoever eats the food which I leave, his body will be liked in this manner."\*

She charred a shelled acorn, the next morning, and marked a cross with it on her right arm. "This way it will be," she

\*If the water which consists of the saliva of deer and dentalia likes his body he will, of course, have luck in hunting and gambling.

thought. "He will hunt deer without harm if he does eat what I leave. Anyhow she will go into the house," she thought. "He, who eats what I leave, will kill deer the same as ever," she thought. "This way it will be. She will ask me for the water. She will pick out the stones and make a pond. She will think about the pond which lies southeast from here. The miñkilen will rub herself with it. Her body will become another one."



La-diñ me-wiL-waL hai kit-tō hai-ya-hit-djit-ûñ kûť ta-wiL-  
 the stern he beat on the paddle. And then he started

kait hai-ya-hit-djit-ûñ xōL-tes-lat nin-nis-an meûk Lax dje- 2  
 across. And then with him it the world in. Just  
 floated

na-teiñ tel-tcwen hai xō-me-dil xōL-tes-lat nin-nis-an meûk  
 up it grew his canoe. It floated world around.  
 with him

Lax ta-nan dō-me-djin hai me-dil\* hai-ded nin-nis-an sa-an 4  
 Just water did not mind that boat. This world lies

min-nat xōL-Le-nûn-dil-lat kit-te-e-au hwin† yī-man-a-yī-nûk  
 around, it floated with him. He sang a song. Across to the south  
 along

xōL-me-nûn-dil-lat-dei hai-yûk xō-lûñ-a-dī-ya-teL hai hwin- 6  
 with him it floated back. This way it will do who my

nis-te tcō-naL-tsit tcon-des-ne xō nite-tewin-diñ ye-tcū-wiñ-  
 body knows," he thought. "Even bad place if he

ya-de hai-ye-he hwe hwin-nis-te xoi-kyûñ min-ya-te hai-yûk 8  
 goes in, if my medicine he thinks about this way

ta-nan dō-mite-djin-te hai me-dil  
 water won't mind the canoe."

## TRANSLATION.

*Formula of Medicine for Going in Dangerous Places with  
a Canoe.*

Snipe lived across to the south. His canoe was very narrow. It was so shallow it did not come above his ankle. "I am going in it," he thought. "How is it going to be?" he thought. He took the paddles out of the house and went down to the river. He got into his canoe and then he got out again. He turned the canoe around. He placed it with the stern toward the land. "Indians are going to come into existence," he thought. "They will think about me with this." He held it with the stern toward the land, headed this way across the river and down stream. "There must not be many," he thought, "who will say of me, 'That one I hear did this way.'" Then he went into the

\* The subject.

† The formula and the song seem to be the only means employed in this medicine to produce the desired result.

canoe, beat on the stern with the paddle, and sang. When he started across, his canoe grew up higher, and floated with him over the world. The boat did not mind the water. It floated with him over this body of water which lies around the world. He sang a song as he went along. It floated back with him across to the south. "It will do that way with the man who knows my medicine," he thought. "Even if he goes into a bad place, if he thinks about me, this way the water will not trouble his boat."



## XLI.

*Formula of Medicine for Going Among Rattlesnakes.\**

tce-xōl-tewe-diñ	dō-teū-wes-yō	da-xwed-dik-kyauw	na-niL	
At Teexōltewediñ	he did not like it.	"How	must they live,"	
ne tcon-des-ne	teit-tes-yai	hai-ya-miL	yī-dūk-ka-kai	hwa na 2
he thought.	He started out.	And	along the Klamath	
na-it-dauw	miL	te-in-dil	miL-tsa-xō-sin	mitc-teil-le-xō-len
it went down	then	they flew along	rattlesnakes	wings they have.
hai-ya-miL	teit-te-we-iñ-il	hai	teûk-qal	a-tecon-des-ne dai-dik- 4
And	he looked about as he went along	that	walking.	He thought, "What
kyauw	mit-Lō	iūw-tewe	hai-ya-miL	a-tecon-des-ne ka-xûs†
kind	its	shall I	And	he thought
	medicine	make?"		kaxûs
ûñ-kyā	kis-xûñ	hai	kyū-wa-is-tewit	nûl-xûte tcis-tewen hai 6
he saw	standing. That	he broke off.	Rings	he made. That
kit-teL-tits	a-tecon-des-ne	Lōk-na-sa-ûñ-diñ	a-din-na-tse	miL
he used for	He thought,	"Prairie it lies place	ahead of myself	with it
a cane.				
kit-te-seL-tsas-te	tcon-des-ne	hai-ya-miL	Lōk-na-sa-ûñ-diñ	yī- 8
I will whip,"	he thought.	And	prairie it lies place	
sin-tein	tce-niñ-yai	miL	a-din-na-tse	kit-teL-tsas
toward	he came out	then	ahead of	he whipped.
the west			himself	And
dī-hwe-e	dō-teiL-tsan	La-ai-ūx	xōw	a-tiñ hai miL tcis-seL-wen 10
nothing	he found.	At once	it	all that with he had killed.
			seems	
hai-yûk	a-win-neL-te	tcon-des-ne	hai-ded	hwe hwit-tits-e
"This way	it will happen,"	he thought,	"this	my cane
teit-tes-tûn-de	xō	me-tsa-xō-sin-diñ	teit-tes-ya-te	hai-ded hwe 12
if he takes	Even	dangerous places	he goes	this my
along.	if			
hwit-tits-e	teit-tes-tûn-de	dō-xō-liñ	teiL-tsis	miL-tsa-xō-sin
cane	if he takes along,	he will not see	rattlesnakes.	

\*Told at Hupa, October 1902, by McCann.

† *Philadelphus Lewisii*.

## TRANSLATION.

*Formula of Medicine for Going Among Rattlesnakes.*

While at Teexōltewediñ Yimantūwiñyai felt dissatisfied with something. "How will the people live?" he thought. He started out and walked up along the Klamath. When the sun went down, rattlesnakes which had wings flew about. He looked about as he went along and thought, "What kind of medicine shall I make?" He saw a bush of *Philadelphus* standing there. He broke off a shoot, made rings around it, and used it for a cane. "When I come to Lōknasaûndiñ, that lies ahead of me," he thought, "I will whip the air with it." When he came out into the prairie at Lōknasaûndiñ he whipped about himself with the cane. He found nothing there. He had killed them all immediately. "This is the way it will happen," he thought. "if any one takes my cane along. He will go through dangerous places if he carries my cane, and he will not see rattlesnakes."

## XLII.

*Formula of a Deer Medicine.\**

ded	nin-nis-an	min-nē-djit	na-teL-dite-tewen	kī-xûn-nai	
This	world	middle	grew	Kixûnai	
nin-nis-an	nē-djōx	sil-len-miL	a-teon-des-ne	da-xwed-kyauw-ne	2
world	middle time	nearly after.	He thought,	"How will it be	
kyū-wiñ-ya-in-yan	na-nan-deL-de	kīL-La-xûn	wûn-na-is-ya		
Indians	when they come to be,	deer	they hunt?"		
hai-ya-miL	tsis-siL-we	nē-djit	miñ-kil-en	xōl-lan kyū-wiñ-yan	4
And	he killed one	while	miñkilen	with him ate.	
xoi-kīL-La-xûn	ta yū-wiñ-yan	xû-Le-dûñ	tce-niñ-yai	wil-weL	
His venison	some	she ate it.	In the morning	he went out. Until night	
tcûk-qal- <sup>û</sup> x	dō-wil-tsan	a-xōL-teit-den-ne	miñ-kil-en	eñ nil-	6
he walked	none seen.	He said to him,	"Miñkilen	it was	
lan yik-kyū-wiñ-yan	xwed-dik-kyauw-ne	teon-des-ne	deōx na-		
with	ate."	"How will it be?"	he thought.	Around he	
you					
teñ-en	xal-tewiñ-xō-lan	tsē-Lit-tsō†	hai-ya-hit-djit	hai teū-	8
looked.	Growing up he saw	blue-brush.	And then	that	
win-tsit	hai miL	a-dū-wûn-dū-win-tewit	xû-Le-dûñ	tce-niñ-yai	
he	That with	he rubbed himself.	Next morning	he went out.	
pounded.					
kīL-La-xûn	mite-teiñ	nax teis-seL-wen	a-teon-des-ne	hai-yûk	10
Deer	toward him	two	he killed.	He thought, "This way	
xō-lûn-teL	kyū-wiñ-ya-in-yan	na-nan-deL-te	hai hwin-nis-te		
it will be	Indians	when they come to be	who	my body	
tcō-xōn-des-ne	hai-ye-he	Lan kyū-wiñ-ya-in-yan	dō hwin-nis-te		12
know.	Anyhow	many	people	not my body	
tcō-xōn-des-ne-hwûñ	nū-hwōñ	hai-ded	hwin-nis-te	tcō-xōn-	
shall know.	Good	this one	my body	knows.	
des-ne	La-xoi-kya	dō-xōL-me-tsa-xō-win-sin-hwûñ	hai hwin-		14
	I wish	he may have no trouble	who	my	
nis-te	tcō-xōn-des-ne				
body	knows."				

\*Told at Hupa, June 1901, by Robinson Shoemaker.

† *Ceanothus integririmus*.

## TRANSLATION.

*Formula of a Deer Medicine.*

A Kixûnai lived in the middle of this world. He came into existence just before the coming of Indians. "How will it be," he thought, "when Indians come into existence and a miñkilen eats of the venison they have killed?" Then it happened that a woman in such a condition did eat of venison which he had killed. He went out to hunt and walked about until night without seeing a deer. He heard someone say to him, "It has happened because a miñkilen has eaten of your venison." "How will it be?" thought the Kixûnai. When he looked around he saw buck brush growing there. He took some of the leaves and tender shoots, pounded them up, and rubbed them on himself.

When he went out to hunt the next morning two deer came toward him. He killed them. "This way it will happen to that one of the Indians who shall know my medicine. Not many of them shall know my medicine. It will be well with the one who knows it. I wish that he may have no trouble in killing deer."

## XLIII.

*Formula of a Deer Medicine.*

kī-xûn-nai na-nan-deL lel-diñ yī-de-yī-man-tein-teiñ tai-  
 Kixûnai became at Leldiñ. Down river across Tai-  
 kyūw-wel-sil-kût-tein-teiñ tee-it-da hai-ded kyū-wiñ-ya-in-yan 2  
 kyūwelsilkûteintein he lived. These persons  
 na-diL na-is-tewen dī-hwō dō-wûn-na-wai yō yī-nûk-yī-man-  
 living he did something he never There up river on the  
 had done.  
 tein-teiñ eñ Liñ hwûñ min-noi-kin-ne-yōt-dei hwûñ e-e-a 4  
 otherside it was dogs only they barked only was  
 there.  
 hai-ûñ hai ye-yin-ne-yōt a-den-ne hai kiL-La-xûn eñ ye-yin-  
 And those drove in by made the The deer it was they  
 barking noise.  
 ne-yōt eñ a-den-ne hai-ûñ hai na-del-tewan La-ai-ûx mis-dje 6  
 driving it made the And the eating really fog  
 in was noise.  
 noi-iL-kit e-il-lû hai kiL-La-xûn mil-lit-de eñ a-ne-e-te hai-  
 spread out used The venison its steam it looked  
 to be. was that way.  
 yaL-ûñ hai-yō yit-de-yī-man tsis-dai a-tcon-des-ne is-dō da- 8  
 And the one down across he lived he thought, "I wish  
 xō-hwe-e a-ya-xō-la dûnt xō-lûñ mit-Lō-we na-is-tewin-teL  
 something could befall Who is it its medicine will make  
 them.  
 hai-de kiL-La-xûn dō-na-iL-tsûn-de dûnt xō-lûñ mit-Lō-we 10  
 these deer they won't find Who is it medicine  
 again?  
 na-is-tewin-teL dō-na-iL-tsûn-de hai-yō a-kit-tis-seōx a-yûn-  
 will make they won't see That one smartest will  
 them again?  
 nū-wes-te hai-yaL-ûñ hai-yō yit-de-yī-man tsis-dai kyū-wiñ- 12  
 be." And that one down across he lived Indian

\* Told at Hupa, November 1901, by Senaxon. This formula was told with xv as connected with the White Deer-skin Dance. It seems clear from its form that it is a hunting medicine. The venerable priest was questioned about its connection at another time without definitely settling the matter. If it is really a formula of the White Deer-skin Dance, then that dance, held as it is at the end of the period of cohabitation, purifies the people for the hunting season.

ya-in-yan-ta-diñ a-kiL-en a-kiL-lau hai-yaL-ûñ yī-nûk-yī-man  
world what they do he did. And up across

- 2 hai kī-xûn-nai mō-xon-tau xon-niñ ye-teit-teL-kait hai xon-  
the Kixûnai their houses his face one after the other His  
he stuck in.

nis-te nit-tewen-ne man eñ a-teit-yau xû-Le-dûñ sa-win-den  
body not good reason it he did it. Next morning they started  
was out.

- 4 Liñ ma-miñ me-la xa win-tete hai-yō Liñ wil-weL-ei tsim-ma-  
Dogs they Some still lay there those dogs. Until night it was  
coaxed.

xōs-siñ-<sup>û</sup>x hai-yō Liñ hai kiL-La-xûn a-iL-in-ne-en dō-xōs-le  
quiet. Those dogs the deer used to chase was not

- 6 La-ai-ûx hai-yaL-ûñ La yis-xan-nei sit-tete-<sup>û</sup>x hai-yō kī-xûn-  
really. And one day they lay there those Kixûnai  
nai-ne-en dō-he-nas-deL-<sup>û</sup>x La-ai-ûx kût ya-xō-wiñ-an dûñ-  
used to be. They could not Really they were worn  
walk about. out.

- 8 hwe-e kī-ma-û dō-nais-tewiñ hai-yō kī-xûn-nai hai-yaL-ûñ  
Nobody medicine could make those Kixûnai. And

hwa na-nauw-daL-diñ kī-ma-û teis-tewen hai-ya-hit-djit-ûñ  
sun gone down time medicine he made. And then

- 10 yī-nûk-a-yī-man na-niñ-yai ûn-Lûñ-xoi xon-Lûñ na-is-tewen  
up the other side he crossed. For everybody enough he made.

hai-yō hwit-Lō\* ded miL a-dû-wûn-dō-tewit-te ya-xōL-teit-  
"This my medicine this with bathe yourselves," he told

- 12 den-ne hai-yō Liñ ta xû-Le-dûñ sa-win-diñ-hit il-lea-xûte  
them, those dogs too. In the when they went wonderfully  
morning out

Liñ min-nō-kin-ne-yōt-dei hwûñ wiñ-a hai-yaL-ûñ a-teon-  
dogs barked only was. And he

- 14 des-ne hwe-ye a-hwiL-teit-den-te hai-yō kī-xûn-nai eñ dō-a-  
thought, "I it is they will talk to. These Kixûnai it is they

ya-xōL-den-hwûñ hwe-ye hwiL-teit-den-te kût ma dō mit-Lō-  
must not talk to. Me they will talk to. For it not medicine.

- 16 we na-ya-is-tewen  
they made.

hai-yaL kût hai-yōx hwa-ne  
And that way only.

\*The medicine was Douglas spruce.



## TRANSLATION.

*Formula of a Deer Medicine.*

The Kîxûnai lived at Southfork. One lived farther down the river on the other (east) side at Taikyûwelsilkûtcîñ.

Up the river on the west side there was nothing but dogs and their barking. The dogs made the noise when they drove the deer into the river. When the people ate, the steam of the cooking venison was like a fog spreading over the country. The one who lived down river on the other side thought, "I wish something could be done with them. Who will make medicine so they will not see deer any longer? That one will be the smartest." The one who lived below on the east side did what they do in the Indian world.\* Then he went up across the river and put his face in at the doors of the Kîxûnai's houses. He did it because his body was bad. The next morning when they started out to hunt they had to coax the dogs out. Some of the dogs lay in the house. All day it was quiet. There was no chasing of the deer by the dogs. Until night the Kîxûnai lay there. They were so worn out they could not get up. None of the Kîxûnai could make medicine. When the sun had gone down the one who lived down river on the east side made medicine and then went up to the village on the west side. He made enough for all, both the Kîxûnai and their dogs. "Rub yourselves with my medicine," he told them, "and the dogs beside." The next morning when they went out the dogs barked wonderfully. There was nothing but barking. "I am the one they must tell about," he thought. "They must not tell about these Kîxûnai. I am the one they must tell about. They did not make this medicine."

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\*The Hupa formerly did not cohabit at all during the season for hunting. It is believed that the man himself who has cohabitated will not have luck in hunting, and that his bad luck will be communicated to those with whom he mingles.

## XLIV.

*Formula of Medicine for Making Baskets.\**

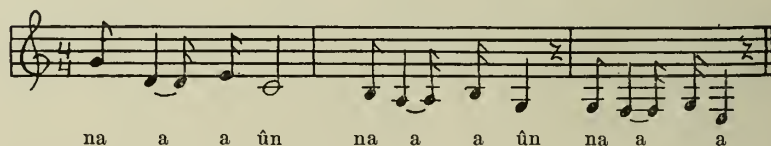
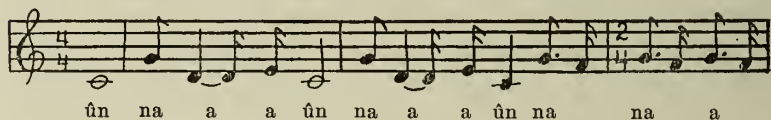
is-din-na-me a-na-teit-yau kī-xūn-nai keL-tsan xū-Le-dūn  
 At Isdiname she did it Kīxūnai maiden. In the morning

2 tō-diñ tee-in-nauw yī-man din-nūn te tein-ne-it-tsat Lax  
 to the she always Across facing in the she always Just  
 water went down. water sat.

xō-tsin-ne nē-djit nō-tō-<sup>ū</sup>x min-nē-djō-xō-miL min-ne-gits  
 her legs the water staid. After a while gently  
 middle

4 yī-dā-tein da-kit-dū-wes-tee hai yī-man din-nūn te tein-ne-  
 from the the wind blew. She across facing in the always  
 north water

it-tsat kit-te-it-Lōw kit-te-e-au hai kit-te-it-Lōw  
 sat. She always She always that one who always  
 made baskets. sang made baskets.



6 hai da-kit-de-it-tee min-ne-gits yai-wa-auw-wiL-<sup>ū</sup>x nik-kyaux  
 That blew gently. It increased in Harder  
 blowing.

da-kit-de-it-tee-ei min-nē-djō-xō-miL La kyū-wit-tee-il  
 it blew. Finally one (gust) blew along.

8 La-ai-ūx xō-la-ta-miL tee-kyū-wes-tee La-ai-ūx yeū ta-nē-djit  
 Suddenly her hands from it blew out. Immediately way the middle  
 off of the water

yī-nûk miL te kyū-wes-tee-ei hai-ya-hit-djit mûk-ka na-des-  
 south with in the it blew she And then after it she  
 it water saw.

\*Told at Hupa, October 1902, by Emma Dusky (Tasentee), the wife of Henry Frank. She is about 40 years of age and very conservative. She surpasses all other Hupa women in basket-making.

†The south head at the entrance of Humboldt Bay.

- de-qōt mûk-ka hai xoi-kit-Loi-ne-en hai-ya-hit-djit na-tes-  
 crawled; after her basket used to be. And then she
- dī-yai xon-ta-tein xon-ta-diñ xa-na-is-dī-yai yis-xûñ-hit tce- 2  
 started toward the To the house she came up. The next she  
 back house. morning
- niñ-yai tō-diñ sai-kit-diñ ûñ-kya da-na-wil-laL hai xoi-kit-Loi  
 went to the She was surprised it was floating her basket.  
 down water. to see there
- hai-ya-hit-djit ta-na-is-tan hai mûk-kai-kit-Loi kû<sup>u</sup>x Lax 4  
 And then she took it Those hazel ribs all over just  
 out of the  
 water.
- yī-kyū-wit-tsōs-sil hai na-dī-yau hai-ya-hit-djit tce-nin-tan  
 were sucking the dentalia. And then she took  
 out
- me-dil-ite yōn-ne yī-dûk miL hai na-teL-dite-tewen-ne-dûñ 6  
 little canoe back of up from. That she grew time  
 the fire
- xwen na-teL-dite-tewen hai me-dil-ite hai me teis-tewen hai  
 for her it grew the small canoe. That in she put the
- na-dī-yau hai-ya-hit-djit kī-ye tō-teiñ tce-na-in-dī-ya-hit 8  
 dentalia. And then again to the when she went down  
 water
- na-kit-te-Lōn de-dit-de nin-nis-an meûk tes-lat hai na-dī-yau-  
 she began to She found world over it had The dentalia  
 make baskets out floated.  
 again.
- kil-tewe na-teL-dite-tewen ta hai kit-Loi hai-yûk a-tiñ-wes-te 10  
 maker it had grown places the basket that way had done.
- Lax xa-a-tiñ-wes-te hai xoi-kit-Loi hai-ya-hit-djit a-tcon-des-ne  
 Just the same thing her basket. And then she thought,  
 it always did
- hwe xōw-gyañ kyū-wiñ-ya-in-yan ma a-nauw-dī-yau La-xoi-kya 12  
 "I shouldn't Indians for I did it. I wish  
 wonder
- teis-dī-yan-ne-te hai-yûk-ûn-te xō-la meûk til-tsit-<sup>u</sup>x hai  
 she may live to this way her hands in it will That  
 be old always be. one
- hwe hwin-nis-te tce-xōn-des-ne-te xoi-kyûñ me-win-na-hwiL-te 14  
 my body she will think of, her mind will go against it."
- hai-yûk hwa-ne a-tcon-des-ne hai-yûk a-win-neL-te hai-ded  
 "This way only," she thought, "this way she will do this
- hwe auw-dī-yau hai-ye-he dō a-tiñ min-La-ne ma auw- 16  
 I did. Anyway not everybody for I
- dī-yau hai-ded hai-de auw-dī-yau hai kin-tis-seōx-ûn-te tsûm-  
 did it this. This I did, the smart

- mes-Lōn na-teL-dite-tewin-te hai kin-tis-seōx-ûn-te na-teL-dite-  
 woman who will grow. The smart one who will
- 2 tewin-te hai hwa-ne ma a-nauw-dī-yau hai-ded xō-Lûk-kai  
 grow that only for I did this. Dawn
- tes-yai miL hwin-nis-te xoi-kyûn me-win-na-hwiL-te teon-  
 comes then my body her mind will go against," she
- 4 des-ne  
 thought.

kût hai-yûk hwa-ne  
 This is all.

#### PRAYER FOR THE MEDICINE.

- ha ha ha ha
- 6 niñ ye-xōw tcin a-nûn-dī-yau is-din-na-me kī-xûn-nai  
 You I believe they did this at Isdiname, Kīxûnai  
 say
- keL-tsan nit-Lō-we hwû-wa-miL-tewit hei teit-den-ne kût  
 maiden. Your loan me. "Yes," she said,  
 medicine
- 8 dōñ hwe hai-yûk auw-dī-yau  
 "I that way I did."

#### TRANSLATION.

##### *Formula of Medicine for Making Baskets.*

A Kīxûnai maiden did this at Isdiname (the south head, at the entrance of Humboldt Bay). She used to go down to the water every morning and sit on the beach facing the west with her legs half under water. One time as she was sitting there making baskets the wind blew gently from the north. She always sang as she made baskets. The wind, which blew gently at first, increased in violence until it blew very hard. Suddenly a gust came along and blew the basket from her hands. She saw where the wind had blown it into the water, far to the south. She crawled along after it. Failing to get it, she went back to the house.

The next morning when she went down to the beach she was surprised to see her basket floating there. She took it out of the water. The hazel ribs were covered all over with sucking

dentalia. Returning to the house she took down a little canoe from the earthen bank back of the fire. This canoe had come into existence at the same time as herself. She put the dentalia into it.

When she went down to the beach again to work on her basket, she found it had floated around the world to every place where the dentalia-maker had grown. Her basket always did that way. Then she thought, "I shouldn't wonder if I did it for Indians. I wish long life for the woman who always has a basket in her hands. That one will think about me. My experience will come to her mind. She will do the way that I have done. I didn't do this for every one. I did it only for smart women who shall come into existence. When the dawn comes my formula will come to her mind," she thought.

#### PRAYER FOR THE MEDICINE.

Ha ha ha ha! You, I believe, I have heard, Kixûnai maiden, did this at Isdiname. Loan me your medicine.

"Yes," she said, "I am the one that did it."

## XLV.

*\*Formula of Medicine for Wounds Made by Flint Arrowheads.\**

nin-nis-an Lûk-kai† kût xōL-Liñ hiL na-ya-teL-dite-tewen  
 Mountain white his both grew.  
 brother

- 2 hai-yaL a-xōL-teit-den-ne xon-ta na-seL-te hai-yaL teit-tes-deL  
 And he said to him, "House let us And they started.  
 go to."

hai-yaL nûn-dil-win-te-diñ tein-niñ-deL mûñ-kût-me kyō-ya-  
 And snow always there place they came. Lake place they

- 4 wiñ-hwal hai-yaL te-kyō-xōL-xût† ta-ya-is-hwal hai-ya-miL  
 fished. And tekyōxōlxût they caught. And

me-tce-ya-niL-tō hai-ya-miL teit-tes-deL hai-ya-miL teū-wit  
 they skinned him. And they started on. And while they

- 6 diL-nē-djōx a-xōL-teit-den-ne dik-gyûñ sin-dañ ne-e-ne-se-  
 were traveling he said to him, "Here you stay, I will hide

da-te hai-ya-miL teit-tes-yai hai-yaL tce-niñ-yai hai te-kyō-  
 from And he went on. And he came out that tekyō-  
 you."

- 8 xōL-xût mis-sits ye-na-xō-wil-tō is-dō La-ai-ūx teit-teit-ne-en  
 xōlxût its skin dressed in. Almost really he died.

hai-yaL a-xōL-teit-den-ne kût xō-lûn-teL hai-yaL teit-tes-deL  
 And he said, "That will And they went on.  
 do it."

- 10 hai-yaL na-dē-il-tewûn-diñ tein-nin-deL hai-yaL a-xōL-teit-  
 And Tule ranch they came to. And he  
 den-ne dik-gyûñ sin-dañ hwe hwa-ne te-sē-ya-te hai-yaL  
 said, "Here you stay, I alone will go on." And

- 12 ya-a-diL-tō hai te-kyō-xōL-xût mis-sits hai-yaL teū-hwūw tee-  
 he put on that tekyōxōlxût its skin. And elder he  
 sticks

kin-nûn-qōt nax hai-yaL xō-kyûñ-sa-an me-nō-niñ-an hai-yaL  
 pushed the two. And his vitals he put inside. And  
 pith out

\*Told at Hupa, July 1902, by James Marshall. Compare pp. 117, 118.

†Mount Shasta.

‡A horrible water monster.



- na-il-kût ye-teū-wil-tō hai-yaL teit-tes-yai hai-yaL tein-niñ-  
 one over he slipped And he went on. And he  
 the other them.
- yai xoñ-xauw-diñ hai-yaL ye-teū-wiñ-yai xon-ta me na-nin 2  
 came to Xoñxauw-diñ. And he went in. House in two
- tsûm-mes-Lon yañ-ai hai-yaL a-xōL-teit-den-ne na-tin-dauw  
 women were And she said to him, "You better  
 sitting. go back.
- dik-gyûñ kyañ dūñ-hwe-e dō-ye-in-nauw hai-yaL a-den-ne 4  
 Here is where nobody ever comes in." And he said,  
 dau hai-yaL min-nē-djō-xō-miL ûñ-kya na-tin-diL-tsū hai-yaL  
 "No." And after a time he heard them coming And  
 home.
- ye-na-wil-Lat kiL-La-xûn teū-wil-tel yeū yī-dûk ye-teū-wil- 6  
 one ran in deer he was way up he  
 bringing back
- waL-ei hai-yaL kī-ye Lū-wûn ye-na-wil-Lat yū-wit-din-nē-  
 threw in. And again one ran in. Finally
- miL mûk-kōs-tau-win ye-naL-Lat hai-yaL na-mûk-kai-diñ 8  
 the ninth ran in. And last of all
- ye-na-wil-Lat hai xōte ma-tsis-dai ûl-lō xon-na hai teō-xōn-  
 came in the chief. Hot his eye (when) he
- neL-en hai-ya-miL tee-nin-tan La-ai-ûx xon-ne-wan hai ka-xûs 10  
 looked And he pulled out really fire-like the arrow.  
 at him.
- hai-yaL a-xōL-teit-den-ne dik-gyûñ meûk da-na-diL-a hai-  
 And he said, "Here in shoot."
- ya-miL meûk da-na-dū-wil-a hai-ya-miL ûl-lō-tse hai ye- 12  
 And in he shot. And it felt the he  
 hot
- de-we-nûn-diñ hai-ya-miL ya-wit-qōt min-sit-da-teiñ xa-wit-qōt  
 shot place. And he jumped up. Smoke-hole to he jumped.
- hai-ya-miL a-den-ne dōñ-ka-tsit hwō-a-nûñ-auw hwit-din-dai 14  
 And he said, "Hold on, give me my arrow  
 point."
- hai-ya-miL ya-na-wit-qōt yī-nûk-a-yī-man hai-yaL tee-na-  
 And he jumped up river and across. And he took
- niñ-an xō-kyûñ-sa-an hai-yaL La-ais wa-kin-nin-tseL-xō-lan 16  
 out his vitals. And one only was heated through  
 he saw,
- hai teū-hwūw hai-ya-miL kī-ye ya-na-wit-qōt na-dē-il-tcwûn-diñ  
 the elder And again he jumped. Eating place  
 sticks.
- nō-na-in-dûk-qōt hai-ya-miL na-tes-deL ûl-lō-tse La-ai-ûx 18  
 he reached by And they started Hot it felt, really  
 jumping. home.

- na-wil-lit hai-ya-miL Le-nal-diñ yī-dūk miL a-den-ne da-xwed-  
 he nearly And Weitchpec back of at he said, "How will  
 burned.
- 2 dik-kyauw a-tcon-des-ne kyū-wiñ-ya-in-yan na-nan-deL-te hai-  
 it be I wonder Indians when they come  
 to be?"
- ya-miL na-teñ-en sai-kit-diñ kis-xûñ\* hai-ya-miL hai teit-dū-  
 And he looked He saw something And that he  
 around. standing.
- 4 wim-mite hai-yaL teū-wiñ-aL hai-yaL La-ai-ūx na-wiñ-kûts  
 pulled up. And he chewed it. And really he became  
 cold.
- hai-yaL a-tcon-des-ne hai-yûk xō-lûñ-teL  
 And he thought, "This way it will be."

## TRANSLATION.

*Formula of Medicine for Wounds Made by Flint Arrowhead.*

At Mount Shasta he grew with his brother. He said to him, "Let us go visiting." They started out. They came to Nûndil-wintediñ, one of the Salmon mountains. They fished in the lake with a hook and caught a water monster. They skinned him and went on.

When they had traveled some way the elder brother said, "You stay here. I will hide from you." He went on, and when his younger brother came along he jumped out of the brush dressed in the skin of the water monster. His brother almost died of fright. "That will answer," he said.

Then they went on until they came to Nadēiltewûndiñ (Tule ranch). "You stay here," he said. "I will go on alone." He put on the water monster's skin. He took two elder sticks and removed the pith. Then he put his vitals inside of them, slipping one stick over the other.

He went on until he came to Xoñxauwdiñ (Masten ranch). He went into the house where two women were sitting. One of them said to him, "You better go back. This is the place that no one comes in." "No," he said. After a time he heard the men coming home. One ran in and threw the deer he was bringing onto the bank back of the fire. Again one ran in. Then

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\* *Woodwardia radicans*.

they kept coming in until the ninth had run in. Last of all the head-man came in. His eye was hot when he looked at him. He pulled out the fire-like arrow. "Here in my breast shoot me," said the visitor. He shot him in the breast. It felt very hot where he shot him. The guest jumped up. He jumped through the smoke-hole. "Stop, give me my arrow-point," said the one who shot. He jumped up river and across to the other side. He took out his vitals. One only of the elder sticks was burned through. Again he went on jumping along until he came to Nadēiltewûndiñ. Then they started toward home.

The wound was so hot he was nearly burned. When they came to Weitchpec Butte he said, "I wonder how it will be when Indians come." He looked around and saw something standing there. He pulled it up and chewed it. He became cold again. "This is the way it will be," he thought.

## XLVI.

*Formula of Medicine for Going to War.\**

- ded nin-nis-an nē-djit na-ya-teL-dite-tewen xoi-kil hiL  
 This world middle they grew, her both  
 brother
- 2 kit-tsai xûL-ne-wan hai-yaL a-xôL-teit-den-ne yis-xûn-de  
 hawk black. And she said to him, "Tomorrow  
 xû-Le-dûn ne-he dū-wil-le-te hai tea-xûte eñ dō-kin-naL-  
 in the morning us a company The girl it not yet  
 will come to was kill."
- 4 dūn-win-te hai-yaL deûk a-in-nū-miL xoi-de-il-le-tsū yī-da-  
 kinaLdûn. And here when the sun they heard the From  
 was war party.  
 teiñ xa-sin-nauw-diñ eñ miL hai xoi-de-il-lū hai-yaL a-xôL-  
 the where the sun it from the war company. And she  
 east rises was
- 6 teit-den-ne kiñ-yûn-tsit hai-yaL kē-yûn hit-djit xwa-e-il-le  
 told him, "Eat first." And he had after he had enough  
 eaten  
 hit-djit hai-yaL a-den-ne dūnt na-tse tce-niñ-ya-te hai-yaL  
 after then he said, "Who first will go out?" And
- 8 xoi-kil aL-teit-den-ne hwe na-tse tce-nē-ya-te hai-yaL nō-na-  
 her she told, "I first will go out." And by the  
 brother  
 wit-tse-diñ tce-ī-yen yit-de-en-teiñ hai dō-kin-naL-dūn-win-te  
 door she stood on the north the not yet kinaLdûn.  
 side
- 10 hai-yaL niL-tûk mit-tûn me-na-il-kya nō-na-il-lūw xoi-kya-  
 And black oak leaves she wore for She left off her dress  
 dress.  
 ne-en tce-e-auw hai kai-la-tau† hai-yō kī-la-xûte hai-yaL-ûn  
 used to He took the bunch of that boy. And  
 be. out twigs,
- 12 tce-iL-tō hit-djit-miL teō-xō-ne-im-mil dī-hwe-e dō-na-xon-niL-  
 he pulled Then he threw them at her. None of struck her.  
 out the knot. them

\*Told at Hupa, December 1901, by Henry Hostler often called "Packer Henry."

†The word kailatau refers to the ends of the hazel twigs which are cut from the rim of a basket in finishing it. They are tied in bundles and left lying about the house.



- xû-Le-dûn kûn deûk a-den-ne hai tein-ne-tûw-diñ kûn-na  
 Morning too this way she sang. The she went to bed too  
 time
- 2 hai miL kyû-wiñ-ya-in-yan dō-xon-nō-xûn-neûw hai kyû-  
 it with. Indians never talk into her. The  
 wiñ-ya-in-yan mik-kyûñ-sa-an-ne-en eñ hai-ded nin-nis-an  
 men their hearts used to be this world
- 4 sa-an na-me-neûk-tein-teiñ ye te-in-nauw-hwei hai-de hwin  
 lies back of it instead they went along. This song  
 eñ a-in-nû kī-ye na-La-diñ xû-Le kī-ye teō-il-tsit hai-yō  
 it is did it. Again another night again she found that  
 out
- 6 tea-xûtc hai-yaL a-xōL-teit-den-ne kī-ye ne-he dū-wil-le-teL  
 girl. And she said, "Again, us a party is  
 coming to kill."  
 hai xoi-kil aL-teit-den-ne hai-yaL a-xōL-teit-den-ne kyû-wiñ-  
 Her she told. And she said, "Indians  
 brother
- 8 ya-in-yan na-nan-deL-teL hai kī-ma-ū sil-lin-te hwe a-hwiL-  
 are coming to be. This medicine will be. Me they will  
 teit-den-te kyû-wiñ-ya-in-yan na-nan-deL-te hai tein hai-yûk  
 say of Indians when they 'This they this way  
 become, one say
- 10 a-na-it-yau xō-tiñ-ûn-Lûn kyû-wiñ-ya-in-yan xō-kût niñ-ya-de  
 did.' Even many men against if they  
 him come
- hai-ye-he dō-xō-liñ tsē-lin teil-lū hai-ûn hai-yûk kai-la-tau  
 anyhow he won't have blood on him. And this way twigs
- 12 niL-tûk kit-tûn hiL niL-tein-nō-il-lūw hit-djit Le-il-loi ye-na-  
 black its leaves both put together when he ties he puts  
 oak together
- iL-kait hai kiL-dje-xa-auw-teL-diñ  
 it on his that he fights time."  
 head

## TRANSLATION.

*Formula of Medicine for Going to War.*

In the middle of this world, chicken hawk grew with her younger brother. She said to him, "To-morrow a company will come to kill us." The girl always remained under the age of puberty. When the sun was here they heard the war party. They came from the east where the sun rises. "Eat first," she told him. When he had eaten and had enough he said, "Who will go out first?"



"I will go out first," his sister said. Then the girl stood on the north side of the door. She had on leaves of the black oak for a dress. She had left off her other dress. The boy took out a bundle of twigs, pulled out the knot of the string that tied them, and threw them at her. They all missed her; not one struck her. Then she went to the south side. Again from the north side he pulled out a bundle of twigs and threw them at her. Then she went out and they all fought with her. When the sun was here in the west she had killed all of that company of one hundred men who had come to kill her. When she was through fighting she went in. She took off her dress and put on another.

That dress of black oak leaves is the one that flies around her. She has a song which she sings. She sings it in the morning. When the war party used to hear it they would say, "Come, let's run away." Then they always ran off. Here southeast of the middle of the world they used to lie until morning, and then they went home. When there was to be a fight she always sang a song. She sang it in the morning and again when she went to bed. None could affect her by singing or saying formulas. The hearts of the men always went along the way that lays behind this world. The song did it.

Again another night the girl found out they were coming. "Again a party is coming to kill us," she told her brother. "Indians are about to become," she said. "This will be the medicine. The Indians will say of me when they become, 'This one, I hear, did that way.' Even if many men come against him, there will not be blood on him. When he puts the twigs and black oak leaves on his head, tied together this way, he will be ready to fight."

## XLVII.

*Formula of Medicine for Acquiring Wealth.\**

- xot-tū-wai-kût na-tel-dite-tewen kûn-teū-wil-tewil ta-nan  
 At Pactaw there grew up a young man. Water
- 2 dō-xō-liñ xōL-Lûk-gōtc eñ kût tce-yañ-eL hai-ded nin-nis-an  
 was none. Gulehs there ran out. This world  
 were
- dō-xō-liñ eñ ta-nan xû-Le-dûñ tais-tsē mûx-xa tcit-te-in-nauw  
 there was water. In the sweat- after he always went.  
 none morning house wood
- 4 tce-ite-tewū hai-ûñ xōL-nō-il-lit yī-tsin-e-e-a-miL hai-ya-miL  
 He always And it quit burning after the sun And  
 cried. went down.
- a-tcō-in-ne xû-Le-teiñ ta-xōw-gyañ ne-il-len ta-nan hai-yaL  
 he always "At night maybe always flows water," and  
 thought,
- 6 ded ye-na-it-dauw hit-djit tcit-te-in-nauw nin-nis-an meûk  
 this whenever he Then he used to go the world over.  
 went in.
- e-il-wil-miL Le-na-it-dauw dō-teiL-tsis ta-nan kût hai na-wiñ-  
 In a day he used to make He never water. The he had  
 the rounds. found
- 8 ya-yei-diñ teū-win-tewū hai tais-tsē tcis-tewen min-nē-djō-xō-miL  
 lived time he cried. The sweat- he made. After a time  
 house wood
- a-tcon-des-ne is-dō iūw-tsûñ ta-nan hai-ya-miL a-tcon-des-ne  
 he thought, "I wish I could water." And he thought,  
 see
- 10 yis-xûn-de xa-ne-te-te hai ta-nan xû-Le-dûñ tcit-tes-yai  
 "Tomorrow I am going that water." In the he started.  
 to look for morning
- a-tcon-des-ne dje-na-teiñ hwa-nañ dō-na-hwai hai-ya-miL  
 He thought, "Upper world only I never have And  
 been."
- 12 xa-is-yai de-nō-kût hai-yaL tcit-teñ-en sai-kit-diñ-ûñ-kya  
 he got up to the sky. And he looked He saw with surprise  
 about.

\*Told at Hupa, December 1901, by Henry Hostler.

dīnk dûk-kan sit-tûn hai-yaL teit-teñ-en sai-kit-diñ-ûn-kyā  
four ridges were And he looked. He saw with surprise  
there.

hai dûk-kan kûť da-ya-wiñ-a-ye hai-yaL xō-teiñ teit-tes-yai 2  
the ridge on someone was And to him he started.  
sitting.

xō-wûñ tein-niñ-ya-hit ûñ-kyā xon-na dō-xō-liñ sai-kit-diñ-  
To him when he came he saw his eyes were not. He was sur-

ûñ-kyā xai-tsa xoi-ye sit-tûn sai-kit-diñ te-kil-la-hit ûñ-kyā 4  
prised a xaitsa near sitting. He saw when he put he saw  
to see him his hand in it

ta-nan na-nal-de-iūw hai xō-la-kûť miL tein-neL-iñ-hit  
water dripping off his hand from. When he looked

ûñ-kyā min-nē-djit xûs-tûñ hai xai-tsa me hai-yaL ya-wiñ- 6  
he saw half full that xaitsa in. And he picked

xan hai ta-nan ya-na-kil-lai miL hai-ya-miL ta-win-nan  
it up that water he took in after. And he drank it.  
his hand

hai-yaL me-la xat nō-na-niñ-xan hai-yaL xon-na lel-tan xat 8  
And some still he put it down. And his eyes were yet.  
shut

"xē" xōL-teit-den-ne ûñ-dī-yau nin dō-ai-nin-siñ-<sup>ax</sup> ûñ-dī-yau  
"Xe," he said, "You did it you don't think." "You did it

kyū-wiñ-ya-in-yan eñ ma a-nûn-dī-yau xōL-teit-den-ne kyū- 10  
Indians for you did it," he said.

wiñ-ya-in-yan na-nan-deL-teL lit kûť noi-niL-kit ta-nan  
"Indians are coming to be. Smoke hangs. Water

e-nañ nin-siñ hai-yō tan-din-nan hai-yaL-ûñ a-xōL-teit- 12  
it was you think that you drank." And he

den-ne nin dōñ nin-na-kûť-tō hai dōñ hai te-sil-tewen-ne-dûñ  
said, "It your tears that the ever since you  
was grew time

hai win-tewū hai La na-il-iūw ma da-e-iūw-kel hai-yō 14  
that you have That one dropping for I held under this  
cried. by one

xait-tsa yū-wit-diñ-hit ûñ-Lûn kyū-wiñ-ya-in-yan dē-din  
xaitsa. Finally many Indians poor

na-teL-dite-tewin-te xō miL-tel-lit-te-he ta-nai-win-nûn-de 16  
will grow, even if he sweats himself if he drinks

dē-din tel-tewin-te hai xa-a-dī-yau hai-ûñ min-na-kûť-tō  
poor he will grow. That way he does then his tears

ta-nai-win-nûn-te xa na-tin-dī-ya-ne xōL-teit-den-ne xon-naL 18  
he will drink." "Come, go home," he said. Before him

- a-teil-lau hai-yō ta-nan xait-tsa me sa-xûn-ne-en te-kil-la-hit  
he did it. That water xaitsa in used to be when he put  
his hand in it
- 2 ûn-Lûn-xwed-diñ ya-kiL-tsis teis-tewen a-xōL-teit-den-ne yis-  
everywhere he made it sprinkle. He said, "To  
xûn-de ta-nan sil-lin-te hai-man-ûñ ûn-Lûn-xwed-diñ ta-nan  
morrow water will be." That is why everywhere water
- 4 hai da-nal-iūw-diñ xû-Le-dûñ xō-Lûk-kai tes-yai miL tee-  
the it dropped place. Next day dawn came then he  
niñ-yai sai-kit-diñ ta-nan nil-lin-tse hai-yaL a-xōL-teit-den-ne  
went out. He was water running to And he said,  
surprised hear.
- 6 hai-yûk a-win-ne-liL-te xō tin-nik-kyaux tais-tsē a-da-yis-  
"This way it will be. If very much sweat-house he makes  
wood  
tewin-te tai-win-nûn-il-de dō-xō-liñ niñ-xa-ten teil-lû tai-win-  
for him- if he drinks water it won't be rich man he will if he  
self, become,
- 8 nûn-de dē-dañ hwa a-hwîL-teit-den-te hai tein hai-yûk  
drinks This it is me they will say about, 'That they this way  
water. one say
- a-na-it-yau hai eñ xō ta-win-nan-he dī-hwō a-da-na-wiñ-a-te  
did.' That even if he drinks, something for himself he  
will get.
- 10 niñ-xa-ten tsis-lin-ne-te hai ne-en dō-ta-nan-ne-en-hit xon-  
Rich man he will That used when no water used to be his  
become. to be
- na-kût-tō-ne-en  
tears used to be."

## TRANSLATION.

*Formula of Medicine for Acquiring Wealth.*

A young man grew at Xotūwaikût.\* There was no water. Gulchs came out there, but there was no water in them nor anywhere in the world. He always went to get sweat-house wood in the morning. He always cried. When the sun went down he finished the sweat-bath. He always thought, "Maybe at night after I have gone in, the water flows." He used to go over the world. In a day he used to make the trip around, but he never found water. Ever since he had been living, he had cried as he made the sweat-house wood.

\*Pactaw, opposite Weitchpec.

"After a time he thought, "I wish I could see water." "To-morrow," he thought, "I am going to look for water." He started in the morning. "In the upper world only I have never looked," he thought. He went to the world above and looked about. He was surprised to see four ridges there. He saw someone sitting on one of the ridges. He went towards him. When he came near him, he saw he had no eyes. A basket-bowl was sitting by him. The Xotūwaikūt young man put his hand into it and water dripped off when he drew it out. He saw the basket was half full. He took it up and drank, leaving a little.

"Hei," said the one who had his eyes shut, "you think you have succeeded." "You did it for the Indians," he said, "who are going to come into existence. Smoke hangs over the world. You think it was water you drank. It was your own tears which you have been crying ever since you have been living. I held this basket under to catch them one by one as they fell. After a time there will be many Indians who will be poor. Even if they sweat themselves, if they drink water they will be poor. If they do that they will drink their tears." "Come, go home," he said. While he was looking he saw him put his hand into the water in the basket and sprinkle it everywhere. "To-morrow there will be water." That is why there is water wherever it dropped.

The next day when he went out at dawn he heard water running. "This is the way it will be," he said. "Even if he makes much sweat-house wood for himself, if he drinks water he will not become a rich man. I am the one they will say of, 'That is the one who did this way.' That one even if he does drink water will get something for himself. He will become rich." This one was living when there was no water but his tears.

## XLVIII.

*Formula of Medicine for Green Vomit.\**

- dik-gyûn yī-nûk nin-nis-an nōn-a-diñ a-teit-yau de-dûk-  
 Here south the world's end he did it, this one
- 2 qal† nin-nis-an meûk teit-te-in-nauw e-il-wil-miL na-ne-it-  
 walking World over he always went. At night he came  
 along.
- dauw yis-xûn kī-ye xa-a-in-nū min-nē-djō-xō-miL de-dit-de  
 back Next day again he did the After a time it was  
 home. same thing.
- 4 hai dī-hwō me-dil-wauw-diñ‡ xoi-dai na-de-e-a yis-xûn  
 the something they talk about place he listened. Next day  
 kī-ye xa-a-in-nū dō-teōL-tsit hai-ded me-dil-wauw min-nē-djō-  
 again that happened. He did not this they talked After a  
 know about.
- 6 xō-miL teōL-tsit nin-nis-an nē-djit miL a-teon-des-ne is-dō-  
 while he knew it. "World middle at," he thought, "I  
 xōw hwit-tsûm-mes-Lōn xō-liñ a-teon-des-ne ded-dik-kyauw  
 wish my woman was." He thought, "Something
- 8 hwit-tsûm-mes-Lōn ō-le dō-he-teiL-tsan hai-ya-miL a-teon-  
 my woman let it He didn't find her. And he  
 become."  
 des-ne is-dō-xōw hai-de mûk-kût-nai-dil he hwit-tsûm-  
 thought, "I wish this one on we walk anyhow my
- 10 mes-Lōn teil-le hai-ya-miL kût hai xot-tsûm-mes-Lōn tsis-len  
 woman would be." And his wife became  
 hai-ded mûk-kût-nai-dil hai-ya-miL La-ai-ūx mit-tis na-xō-  
 this one we walk on. And really over his mind
- 12 win-dje-ei hai dī-hwō me-dil-wauw-ta xoi-de-ai na-da-a-ne-en  
 passed those some- they talked about he used to listen.  
 thing places  
 hai-da-teū-wes-yō hai xō-ût sil-len hai-ya-miL kyū-wiñ-ya-in-  
 More yet he liked his wife became. And child

\* Told at Hupa, December 1901, by Emma Dusky.

† The sun.

‡ The expression is apparently veiled to avoid mentioning the evil powers which are in this instance ghosts.



- yan xon-nis-te me tel-tewen La-ai-ūx dō-ma-a-din-il-tewit  
her body in grew. Really she did not move.
- kūt hai kyū-wiñ-ya-in-yan xōL-xūt-tes-nūn-te ye-dū-wiñ-a-mil 2  
That child would move in her pretty soon.
- kūt hai kyū-wiñ-ya-in-yan xōL-xūt-tes-nan mil La-ai-ūx  
That child moved in her then really
- nis-tan me-na-wil-kyō xon-na hwūñ Lax na-mis-<sup>a</sup>x na-xō 4  
a log she was that big. Her eyes only just a circle ran
- tes-an hai-ya-mil a-teon-des-ne hai-yō dō-min-na-na-lūw hai  
around. And he thought that he never thought of which
- a-tin-ne-en hai xō-ūt dō-xō-lin-dūñ hai-yaL a-teon-des-ne 6  
he used to do the his wife he did not have And he thought,  
time.
- ai-yō hai-yūk kañ auw-tin-ne-en hai-ya-hit-djit yōn yī-duk  
"Yes, that way it was I used to do." And then back above  
of the  
fire
- xūn-nis-tce-len da-sit-tan hai a-de-il-kit hit-djit tce-in-Lat 8  
basket-cup was sitting that to himself Then he ran out.  
he took.
- nin-nis-an min-na na-is-diL-Lat dō-wil-tsan kī-ma-ū hai-ya-  
World around he ran. Was not seen medicine. And
- hit-djit a-teon-des-ne kūt-auw kyū-wiñ-ya-in-yan nan-deL-te 10  
then he thought, "I wonder Indians if are going  
to become.
- hai-yūk a-teon-des-ne me-tsa-xō-sin-tel-xō-lūñ kyū-wiñ-ya-in-  
This way," he thought, "hard it will be it seems Indians
- yan nan-deL-te hai-yūk-ūn-te-diñ xoi-de-ai na-dū-win-a-de 12  
when they that kind of place if they listen."  
become
- hai-ya-hit-djit kī-ye ya-na-win-tan hai xūn-nis-tce-len hit-djit  
And then again he picked up that cup. Then
- tō-diñ tce-niñ-ya-hit ūñ-kya tañ-eL Lūw mūk-kūt-de il-lea- 14  
to the when he came he saw sticking alder its roots. Won-  
water down into the  
water
- xūte-hit ūñ-kya Lax kī-yauw-me-de-ai tañ-eL nū-hwōñ-hit  
drously fine he saw just woodpecker heads sticking beautiful.  
out
- kyū-wiñ-ya-in-yan nan-deL-te-xō-lūñ xa-a-dī-ya-teL teon- 16  
"Indians when they come to be, that way it will be," he
- des-ne La-xoi-kya dō-Lan a-hwiL-teit-den-te hai tein hai-yūk  
thought. "I wish not many will say of me, 'That they this way  
one say
- a-it-yau hai-ye-he hai-ya-hit-djit teis-tewen hai xūn-nis- 18  
did it,' anyhow." And then he made it that cup

- tce-len me hai-ya-miL ya-wiñ-an tse-Lit-tsō min-nōñ-ai-diñ  
in. And he picked up blue-stones besides.
- 2 hai kī-ma-ū mit-tō-wil-tewen eñ teit-tes-xan hai min-nōñ-ai-  
That medicine its juice made of he took along that. Besides
- diñ teit-tes-an hai-yō tse-Lit-tsō xon-ta-diñ xa-is-xūñ-hit  
he took along the blue-stone. House place when he brought  
it up
- 4 hai-yō kyū-wiñ-ya-in-yan xōL-xūñ-tes-nūn-te-ne-en na-xō-sa  
that one child in her was about to from her  
move used to be mouth
- kūt-teiñ-ta Lit-tsō\* hai-ya-hit-djit de-dū-wiñ-an hai tse-Lit-tsō  
came out green And then he put in the the blue-stone.  
stuff. fire
- 6 hai-ya-hit-djit win-tsel hit-djit te-tecū-wiñ-an hai xūñ-is-  
And then it got hot. Then he put it in water. That cup  
tce-len me win-tsel-e-miL xō-sa wiñ-xan xōte nō-na-xon-  
in when it was warm her he put in. Right he laid  
mouth
- 8 niL-ten dōñ-ka xōte nō-na-xōL-tūw mite-dje-ē-diñ xō-an  
her. Before right he had her laid a baby out of  
her
- kya-teL-tewū yī-de-tū-wiñ-yai† hai is-lūñ hai-ya-miL dūñ-<sup>ax</sup>  
cried. Yidetūwiñyai that is born. And once
- 10 kī-ye xōte nō-na-xon-niL-ten kī-ye La xō-an kya-teL-tewū  
again right he laid her. Again one out of cried.  
her
- nin-mū-win-na-nai-kis-ten‡ hai tsis-len hai-ya-hit-djit hai-yō  
Ground around lies he came to be. And then that
- 12 kī-ma-ū miL me-na-wiL-na-ei a-teon-des-ne deūk a-win-neL-te  
medicine with he steamed them. He thought, "This they will do  
way
- xō hai-yūk-ūñ-te-diñ xoi-de-ai na-dū-wiñ-a-he xū-Le-ei-miL  
even that kind of a place they listen." After midnight  
if
- 14 xō-Lūk-kai tes-yai miL mit-tsin-ne ya-yai-wim-meL-tsū hai  
a little came then their legs he heard them kick up, those  
daylight
- mite-dje-ē-din a-teon-des-ne hai-yūk xō-lūñ a-dī-ya-teL kyū-  
babies. He thought, "This way it is going to be,
- 16 wiñ-ya-in-yan na-nan-deL-te hai-yūk wūñ-xe-neūw-te La-xō-  
Indians when they come This way if they talk. I  
to be.

\* Green and blue are both called Litsō.

† Compare, *Life and Culture of the Hupa*, p. 76.

‡ See p. 143

- kya hai-ye-he Lan dō a-hwīL-teit-den-hwūn hai tein hai-yūk  
wish anyway many not may say of me, 'That they this way  
one say
- a-it-yau hai-ya-miL a-teon-des-ne kūt-xōw-gyañ hwe kyū- 2  
did.' " And he thought, "I guess I  
wiñ-ya-in-yan ma a-nauw-dī-yau xat kūt hai-ya-dūn xō-is-  
Indians for I did it." Then right at men  
that time
- dai sil-len-nei nax-xe hai-ya-hit-djit a-xōL-teit-den-ne nin-mū- 4  
they both of And then he told him, "Ground  
became them.
- win-na-nai-kis-ten eñ sil-lin-te niñ eñ yī-de-tū-wiñ-yai sil- "  
around lies it is you are "You it is Yidetūwiñyai going  
going  
to be."
- lin-te xōL-teit-den-ne hai nō-nis-te teō-naL-tsit-de hai kit-tis- 6  
to be," he said. "Who our if he knows that smart  
body one
- seōx-ūn-te teL-tewin-te hai-ya-miL xat kūt hai-ya Lū-wūn  
will grow." And then right there one of  
them
- dō-teō-xō-na-wil-lan yī-de-tū-wiñ-yai eñ hai xat hai-ye 8  
went away. Yidetūwiñyai it was who then them
- dō-teō-xō-wil-lan xōñ eñ kūt xat de-dūk-qal na-is-dil-len  
left. He it was then sun turned into.  
him-  
self
- hai-ya-miL a-xōL-teit-den-ne niñ eñ nin-mū-win-na-kis-ten 10  
And he said to him, "You it is ground around lies
- ūn-te-te kyū-wiñ-ya-in-yan nan-deL-teL kyū-wiñ-ya-in-yan ma  
will be. Indians are going to live. Indians for,  
yī-dūk-a-dim-mit na-nū-wiñ-tū-hwīL-ne hai-ya-miL xōte 12  
belly up you must lie. And happily
- na-nan-dil-liL-te dō-xa-ūn-dī-yau miL dū-wiñ-kūn-te hai-ded  
they will live. You don't do that then will lean up on this  
edge
- nin-nis-an-ne-en 14  
world used to be."

## TRANSLATION.

*Formula of Medicine for Green Vomit.*

The sun, here at the end of the world toward the south, did this. He it is who always went over the world by day and at night came back home. The next day he did the same thing again. After a time he listened at the place they talk about

(underworld). He did the same thing the next day. At first he did not understand what they were saying, but after a time he understood it.

While traveling through the middle of the world, he thought, "I wish I had a wife. Let something become my wife" He did not find anything which might be his wife. Finally he thought, "I wish this one we walk on would be my wife." This that we walk on became his wife. He immediately forgot the places where he used to listen, so much did he care for the one who had become his wife.

A child grew in her and she could not move. Soon it would be time for the movements of the child to begin. By the time it did move she was like a log. Only her eyes moved about in circles.

Then her husband thought again of the rounds he used to make, which he had forgotten since he had a wife. "Yes," he thought, "that is the way I used to do." Then he took up the basket-cup which was on the bank back of the fire and went out over the world. He did not find the medicine he sought. "I wonder if Indians are coming into existence," he thought. "It will be hard for them to have children if they listen at that kind of a place.

Then he took up the cup again and went down to the river. There he saw alder roots projecting into the water. They were very beautiful, just like woodpecker crests sticking out there. "This way it will be when Indians become," he thought. "However, there will not be many who will say of me, 'That is the one who did this way.'" And then he made the medicine in the cup. He picked up a blue-stone\* besides. He poured water on the medicine and carried it with the blue-stone to the house.

When he got there the one in whom the child was moving vomited green stuff from her mouth. Then he put the blue-stone into the fire. When it was hot he put it into the cup containing the medicine. As soon as the medicine was warm he put it into her mouth, and then commenced placing her in proper position. Before he had her laid as he wished a baby cried. The one that was

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\*A hard, dark colored stone used to heat in the fire for cooking purposes.

born was Yidetūwīñyai. Once again he arranged her and again a baby cried. That one came to be "Ground-lies-around." Then he steamed the babies with the medicine. "This way it will be," he thought, "even if they listen at that kind of a place."

After midnight, when it began to be light, he heard the babies kicking in their baskets. "This way it will be with Indians," he thought, "when they come into existence, if they repeat these words. There will not be many at all events who will say of me, 'That is the one who did this way.'" "I guess I did it for Indians," he thought.

Right then they both became men. "Ground-lies-around you are going to be," he told one of them. "You are going to be Yidetūwīñyai," he told the other. "Whoever knows our formula will become smart." And then one of them went away. It was Yidetūwīñyai who left them. The father himself became the sun. To the other one he said, "You will be the one that lies around the world. Indians are going to live here. You must lie belly uppermost for the Indians, so they may live happily. If you do not, this world will tip up on edge."

## XLIX.

*Formula of Medicine for Spoiled Stomach.\**

- dik-gyûn yī-nûk nin-nis-an nōn-a-diñ na-teL-dite-tewen  
 Here south world the end he grew
- 2 yī-de-tū-wiñ-yai nin-nis-an meûk teit-te-in-nauw e-il-wil-miL  
 Yidetūwiñyai. World in he always went. Until night  
 nin-nis-an min-na na-se-it-dauw hai kyū-wiñ-ya-in-yan hai  
 world around he always went. The people who
- 4 da-xō-a-ten hai mal-yeōx-a-il-en yis-xûn kī-ye xa-a-in-nū  
 die them he took care of. Next day again he always  
 did that.  
 a-tiñ-xō-ûn-te hai teint nō-xūw he-teit-tan nin-nis-an nē-djit  
 Everything dead floats even he ate. World middle  
 ashore
- 6 sil-len miL dōñ La-xō da-win-san-sil-len tce-nin-sit-hit  
 he got then rather he was weak. When he  
 there woke up
- xa-a-it-ya-xō-lan hai-ye-he kût kī-ye nin-na-is-dûk-kai-hit  
 the same he found Any way again when he got up  
 he was.
- 8 tce-niñ-yai nin-nis-an meûk wil-weL hit-djit kī-ye na-in-  
 he went out world over. At night then again he came
- dī-yai xa-ûl-kyō-ûx ai-ye-teis-lin-xō-lan yis-xûn-hit tce-nin-  
 back. That much he was tired. In the morning when he
- 10 sit-hit da-dit-diñ a-it-yau-xō-lûn de-dit-de kût xōn-tewit hai  
 woke up more tired he was. It was that caught him that
- dī-hwō nō-xūw teit-tûn-ne-en yis-xûn-de da-dit-diñ a-win-  
 something floats he used to eat. Next day worse he  
 ashore
- 12 nel-le-xō-lûn hai-ya-miL a-teon-des-ne La-ai yis-xan dik-gyûn  
 became. And he thought, "One day here
- dō-iūw-teûw-hwûn a-teon-des-ne La-xō kût iūw-teit-te teit-  
 I won't die." He thought, "For I will die." He  
 nothing
- 14 tes-yai ded mûk-kai yī-na-teiñ de-de nin-nis-an min-nē-djit  
 started this on from the This world the middle  
 south.

\*Told at Hupa, December 1901, by Emma Dusky.



- yī-na-teiñ miL hai kyū-wiñ-ñan-xō-lan tee-nin-sit hai-ya-miL  
 from the at he went to sleep. He woke up. From there  
 south
- hai-yaL teit-tes-yai kī-ye ded nin-nis-an nē-djit xoi-yī-de 2  
 and he went again this world middle down a  
 little.
- hai na-teil-yeūw-diñ miL teit-teit-xō-lan hai-ded xon-na-de-ta  
 That resting place at he died. These arms and legs
- hwa-ne Le-na-de-eL hai mūk-qot-ta hai-ya-miL tee-na-il- 4  
 only were joined the bones. And when he came
- tewiñ-hit xon-nā ya-wil-lai-hit a-teon-des-ne ded-dik-kyauw  
 to life his eyes when he opened he thought, "What  
 again,
- eñ a-lūk-kai na-dū-wiñ-a-ei a-teon-des-ne kūt xōw-gyañ 6  
 is it so white standing up." He thought, "I wonder
- kyū-wiñ-ya-in-yan nan-deL-te ma a-nauw-dī-yau hai-ya-miL  
 Indians will become for I did that." And
- xōtc-teite miL teit-teL-qōl mite-teiñ hai a-lūk-kai na-dū-wiñ-a 8  
 his elbows with he crawled to it that so white standing up.
- xot-te-dūw-hwe-nim-miL hai-ya-teiñ tein-nil-qōl-ei hai-de hai  
 When it was dark there he had crawled. That
- dik-gyūñ nō-hōL yit-de-yī-dūk hai na-dī-yau mit-tō nañ-xa- 10  
 here from us northeast the dentalia their water lies
- me dil-tewag te nai-kyū-wiñ-xa hai mik-kin-diñ tein-niñ-  
 in. A yellow in the stands. The butt of it when he had  
 pine water
- ya-hit teū-wiñ-ñas hai dil-tewag hai-ya-hit-djit mit-tō teis- 12  
 reached he scraped that pine. And then its infu- he  
 bark off sion
- tewen hai-ya-hit-djit ta-win-nan hai-yaL hai xoi-kyañ-ai-  
 made. And then he drank it. And his
- kai-ta miL kit-te-tel-lai xon-na-de-kai-ta miL kit-te-tel-lai 14  
 arms with it he rubbed, his legs too with it he rubbed.
- hai-ya-hit-djit wil-weL-miL yū-wūn-na-xos-yū hai na-dī-yau  
 And then when it was they ate it the dentalia  
 night
- hai-yō dil-tewag yī-de hai-yō kis-xan xōtc mil-lai mī-ye 16  
 that yellow pine, down that one standing. Right top under  
 there
- noi-niñ-yan-ne hai-ya-hit-djit hai xōs-saik ya-xoñ-an hai-ya  
 that far they ate. And then abalones jumped up. There
- da-xoñ-an-nei hai mil-lai mī-ye hai hit-djit yin-neL-yan-nei 18  
 they jumped the top under. They then ate it up.

- yis-xan-miL Lax kiñ Lûk-kai te na-na-dû-wiñ-a hai-ya-miL  
When morn- just a tree white in the it stood. And  
ing comes water
- 2 a-teon-des-ne na-diñ hwel-weL-te xōte na-hwe-xûn-nai-te  
he thought, "A second I will spend Well, I am going to get."  
time the night.
- de-xō yī-tsin nōñ-yai miL da-kyū-wes-tee na-teL-dite-tewen  
This west it went then the wind blew It grew up again.  
way down on it.
- 4 yī-man-a-yī-nûk mûx-xûn-neñw-hwe tes-yai yī-man-a-yī-de kûñ  
Across to the south the sound of wind went across to the too  
along, north
- mûx-xûn-neñw-hwe tes-yai hai-ya-hit-djit a-teon-des-ne La-xoi-  
its sound went along. And then he thought, "I
- 6 kya dō-wil-le teit-teL-tewiñ-hwûñ hai hwín-nis-te yō-naL-  
wish poor man may grow who my medicine knows
- tsis-de hai hwe auw-dī-yau a-it-ya-de xoi-kyûñ-tewin-  
who the way I did if he does if his stomach
- 8 dan-ya-de hai-ya-hit-djit na-tes-dī-yai dik-gyûñ yī-nûk  
is spoiled. And then he went home here south
- nin-nis-an-nōñ-a-diñ hai miL teit-tes-ya-diñ na-in-dī-ya-yei  
the end of the world. The from he started place, he got back.
- 10 hai-ya-hit-djit a-teon-des-ne dik-gyûñ dō-nē-ya-hwûñ kûñ  
And then he thought, "Here I can't stay.
- xûn-diñ hai kyū-wiñ-ya-in-yan nan-deL-te hai-ye-he hwín-  
It is near the Indians are coming Any way my  
the time to be.
- 12 nis-te wûñ-xū-win-ne-hwiL-te hai-ye-he dō-Lan-te hai hwín-  
body they will talk about. Any way there will who my  
not be many
- nis-te tcōL-tsit-te hai-ya-hit-djit me-na-kis-loi a-da-xon-tau  
body will know. And then he tied up his house,
- 14 a-dit-tai-kyūw kûn-na hai-ya-hit-djit meñ na-kis-qōt hit-djit  
his sweat-house too. And then under he poked. Then
- a-teon-des-ne dik-gyûñ yī-de-yī-man nē-ya-te dik-gyûñ yī-de-  
he thought, "Here north across I am Here north  
going."
- 16 yī-man min-Lûn-diñ xō-teit-dil-ye tin-nauw-tsis-len  
across ten dances he came to have.

[NOTE].—Not a part of the formula.

- hai-ya-teiñ tū-wiñ-ya-yei me-nes-git hai dō-nū-hwōñ  
There he got lost. He was afraid of those bad
- 18 kyū-wiñ-ya-in-yan nan-deL-te  
Indians going to be.

## TRANSLATION.

*Formula of Medicine for Spoiled Stomach.*

Yidetūwiñyai lived here at the end of the world toward the south. He travelled over the world all day long. He took care of the people who died. He ate whatever he found along the river, even the dead things.

One time when he came to the middle of the world he was rather weak. When he awoke in the morning he felt just as badly, but nevertheless he went over the world as usual. The next night he was just as tired and in the morning he was even worse. That which he had been in the habit of eating along the river had caught him. The next day he was still worse. "I won't just die here in a day without doing something," he thought. He started from the south to come down this way. When he was at the middle of the world, he went to sleep. After he awoke he went on a little farther until he came to Naticlyeūwdiñ, where he died. Only the bones of his arms and legs were clinging to his trunk.

After a time he came to life again. When he opened his eyes he thought, "What is that white thing standing up there? I must have done this for the Indians who are to come into existence," he thought. Then he crawled on his elbows to the white thing he saw standing up. It was dark when he had succeeded in crawling there. Here to the northeast from us dentalia's pond of water lies, in which a yellow pine stands. When he had reached the butt of the tree, he scraped off some of the inner bark and made an infusion of it. He drank some of it and rubbed his arms and legs with it.

At night the dentalia eat that yellow pine. They eat as far as the branches of the top. The abalones jump up under the top. These are the ones that eat it up. When morning comes it stands in the water just a naked white tree. He thought, "A second time, I am going to spend the night here, I am going to get well." When the sun went down in the west the wind blew on the tree and it grew again. Across to the south the sound of the wind went along. Across to the north, too, the

wind went along. Then he thought, "I wish a man may not grow up poor who knows my medicine and does as I did, even if his stomach is spoiled."

Then he went home here to the end of the world toward the south from which he had started out. "I can't stay here," he thought. "It is getting near to the the time when Indians are to come into existence. Anyway they will talk about me. There will not be many who will know my formula." Then he tied up his house and his sweat-house. He poked a stick under them. "Here across to the north I am going," he thought. Here across to the north he came to have ten dances.

There he became lost. He was afraid of the bad Indians who were going to come into existence.

## L.

*Formula of Medicine for Purification of One Who has  
Buried the Dead.\**

ha ha ha ha ha ha ha ha									
hwe-eñ		dōñ	nū-wūñ	nū-hwauw	xas-lin-diñ	na-ne-sin-dai			
"I		to you		I come	at Xaslindiñ	you sat down.			
niñ	eñ	teit-den-ne	hai	eñ	kit-tes-seōx	a-tcin-te-dete	hwe-eñ	2	
You	are	they said of	he	is	smart	he is.	I		
	the			the					
	one			one					
dōñ	kût	hai-yûk	auw-dī-ya	hai	kyū-wiñ-ya-in-yan-ta-diñ				
		this way	I am	which	in the Indian world				
nō-xa	nō-na-niñ-an	hai	kyū-wiñ-ya-in-yan	hwīn-nis-te	mī-	4			
for us	he left.	The	people	my body					
nes-git	hai	kyū-wiñ-ya-in-yan	Le-nai-wil-dil-la-diñ	dō-Le-na-					
frightens.	The	people	build a fire place	I don't have					
ne-la	nas-dōñ-xō	Le-nauw-dil-la	de-de	kūn-na	hai	kyū-wiñ-	6		
a fire.	By itself	I have a fire.	This	too,	what	people			
ya-in-yan	yī-tan	dō-kē-yan	de-de	kūn-na	nin-nis-an	meûk			
	eat	I don't eat.	This	too	world	around			
dō-tē-en	hai-yûk	hwīn-nis-te	mī-nis-git	hai-man	ûn-niL-	8			
I don't	This way	my body	frightens	For this	I am				
look.			them.	reason					
dūw-ne	hwa	nit-dje	tcō-ō-da	hei-yûñ	kût	dōñ	kût	xōw-tsan	
telling	for me	your	let it	"Yes,	it is true.	I saw him			
you	mind	be sorry."							
yī-man	yī-de	tcū-wil-dal	xoi-de-ai	min-na	na-kyū-wil-tik	hwe-	10		
on the	north-	he ran down.	His head	around	was tied with	I,			
other	ward				a string.				
side									
eñ	dōñ	dau	hwe-eñ	dōñ	kût	Lax	niL-xoi-lik-te	hai	dûnt
	no.	I			just	I will tell you	the	who	
kit-tes-seōx	a-tcin-te-dete	mit-diL-wa	hai-ye-he	kyū-wiñ-ya-in-	12				
smartest	is.	In turn	anyhow	Indian world					
yan-ta-diñ	mīL	xon-nis-te	xon-nūw	hwa	nō-na-kin-niñ-ûn-te				
	with	his body	makes	for	you will leave				
			happy	me					

\* Told at Hupa, June 1901, by Mary Marshall, who learned it from an aged relative and employed it after his death.

kût hai-yûk hwa-ne hai-ye-he na-a-diL-wûL xō-wiñ-yaL  
that way only. Anyhow hurry go along

- 2 xō-wûñ niñ-yauw djic-tañ-a-diñ yī-man-teiñ na-nes-dai  
to him go Djictañadiñ on the opposite side sat down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw djis-tañ-a-diñ yī-man-teiñ  
"I to you I come, Djictañadiñ on the other side

- 4 na-ne-sin-dai  
you sat down."

(The rest is as above.)

(The reply is as above except the last which is as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
"Anyhow hurry go along himself to him go

- 6 tse-ye-ke-xō-xauw\* me-na-nes-dai  
Tseyekexōxauw he sat down by."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tse-ye-ke-xō-xauw na-ne-  
"I to you I come Tseyekexōxauw you sat

- 8 sin-dai  
down."

(The rest as before.)

(The last of the reply is as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
"Anyhow hurry go along himself to him go

- 10 xon-sa-diñ yī-de yī-tsin na-nes-dai  
Xonsadiñ north belows at down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw xon-sa-diñ yī-de yī-tsin  
"I to you I come Xonsadiñ north below

- 12 na-ne-sin-dai  
you sat down."

(As before.)

(The reply ends thus.)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
"Anyhow hurry go along himself to him go

- 14 yō yī-de-yī-man na-nes-dai  
there north on he sat down."  
the other  
side

\* A large rock in the river above Miskût.



ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wūñ nū-hwauw yō yī-de yī-man na-ne-  
 "I to you I come there north on the you sat  
 other side

sin-dai  
 down."

2

(As before.)

(The reply is as follows:)

hei-yūñ kūt ai-nūw-siñ yī-man-yī-de kūt teū-wil-dal xōw-  
 "Yes, I thought so. On the other he ran, I  
 side to the  
 north

tsis xoi-de-ai min-na na-wil-tik hwe-eñ dōñ kūt hwe-de-ai 4  
 saw his head around a string tied. I it was my head  
 him,

ye-wiñ-yai kyū-wiñ-ya-in-yan mite-teū-hwil-le hai-yaL kūt  
 it went in Indians their wailing. And

te-sē-yai kūt a-dūw-kit hwit-Lō-we hai miL xō-wūñ hwit-dje 6  
 I went away. To myself my medicine. That with for them my heart  
 I held

tcon-da-te hai-yaL kūt nū-wa-nel-la-te miL a-dū-wūñ-din-  
 will be sorry. And I will give it to with it yourself  
 you

tewin-ne kūt kyū-wiñ-ya-in-yan mit-tax na-na-siñ-ya-te xa- 8  
 bathe. Indians among you will be.

wiñ-yaL hai-ye-he na-a-diL-wūL mit-diL-wa kyū-wiñ-ya-in-  
 Go on. Anyway hurry up. In return Indian

yan-ta-diñ miL xon-nis-te xon-nūw til-teōx hwa nō-na-kiñ- 10  
 world with his body feels good much for me you must

auw-ne xōñ xō-wūñ niñ-yauw xō-tū-wai-kūt na-nes-dai  
 leave. Him to him you go Xōtūwaikūt who sat."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wūñ nū-hwauw xō-tū-wai-kūt\* na-ne-sin-dai 12  
 "I to you I came Xōtūwaikūt you sat."

(The rest as before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wūL xō-wiñ-yaL xōñ xō-wūñ niñ-yauw  
 "Anyhow hurry go on. Himself to him you go

tewite-na-niñ-a-diñ† tō-diñ na-nes-dai  
 Tewitenaniñadiñ at the he sat."  
 river

14

\* Pactaw, between the Klamath and Trinity rivers at their confluence.

† "Wood across place," where the fish weir is built at Cappel.

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tewit-na-niñ-a-diñ tō-diñ  
 "I to you I come Tewitenaniñadiñ at the  
 river

- 2 na-ne-sin-dai  
 you sat down."

(As before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
 "Anyhow hurry go on. Himself to him you go

- 4 tse-nōñ-a-diñ ta-nē-djit  
 Tsenōñadiñ water in  
 middle."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tse-nōñ-a-diñ ta-nē-djit  
 "I to you I go Tsenōñadiñ water in  
 middle

- 6 na-ne-sin-dai  
 you sat."  
 (As before.)

(Reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
 "Anyhow hurry go on. Himself to him go

- 8 kyū-we-Le-diñ yī-nûk ta-nē-djit na-nes-dai  
 Kyūwelediñ below in the middle sat down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kyū-we-Le-diñ yī-nûk  
 "I to you I come Kyūwelediñ down  
 river

- 10 ta-nē-djit na-ne-sin-dai  
 the middle you sat."  
 of the water

(Ends as before.)

(The reply concludes as follows:)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
 "Anyhow hurry, go on. Himself to him go

- 12 kiL-wē-diñ na-nes-dai  
 KiLwēdiñ who sat  
 down."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw kiL-wē-diñ na-ne-sin-dai  
 "I to you I come KiLwēdiñ you sat down."

(Ends as the preceding.)

(The reply ends thus.)

hai-ye-he na-a-diL-wûL xō-wiñ-yaL xōñ xō-wûñ niñ-yauw  
 "Anyhow hurry, go on. Herself to herself go

tseL-tee-diñ\* dō-kyū-wil-le 2  
 Knife-place old woman."

ha ha ha ha ha ha ha ha

hwe-eñ dōñ nū-wûñ nū-hwauw tseL-tee-diñ dō-kyū-wil-le  
 "I to you I come Knife-place old woman."

(As before.)

hei-yûñ hwe-eñ dōñ kûť niL-xwe-lik-te hai kit-tes-seōx 4  
 "Yes I will tell you who smart

a-in-te-dete mûk-ka-na-dū-wûl-a-diñ yī-de-yī-tsin na-nes-dai  
 is. Mûkanadūwûladiñ north below who sat

xō-teiñ iñ-hwiL 6  
 to him you call."

ha ha ha ha ha ha ha ha

dau dō-he xoi-de-ai ye-wiñ-ya

"No, it his head go in."  
 doesn't

ha ha ha ha ha ha ha ha

kûť xoi-de-ai ye-wiñ-ya hwe-eñ dōñ nū-wûñ nū-hwauw 8  
 "Already his it has gone I to you I have come  
 head in.

mûk-a-na-dū-wûl-a-diñ yī-de-yī-tsin na-ne-sin-dai hwe-eñ dōñ  
 Mûkanadūwûladiñ north below who sat down. I

kûť dūw-dī-ya hai kyū-wiñ-ya-in-yan-ta-diñ nō-xa nō-nai-niñ-an 10  
 am in the which Indian world for us he left.  
 condition

mûk-kōs-tau-diñ xō nē-ya hai ta a-hwiL-teit-dū-win-neL  
 Nine places in vain I went those places. They told me

hai-ye dōñ kit-tsis-seōx-te-a-teon-dete hai kyū-wiñ-ya-in-yan 12  
 that one smartest is. The Indians

hwin-nis-te mī-nes-git hai kyū-wiñ-ya-in-yan Le-nai-wiL-dil-  
 my body are afraid of. The Indians build a fire

la-diñ dō-Le-na-nel-la nas-dōñ-xō Le-nauw-dil-la de-de kûn-na 14  
 place I do not build a fire; by myself I have a fire. This too

hai kyū-wiñ-ya-in-yan yī-tan dō-kyū-wē-hwan de-de kûn-na  
 what Indians eat I don't eat This too

nin-nis-an meûk dō-tē-en hai-yûk hwin-nis-te mī-nes-git hai- 16  
 world around I don't This way my body frightens For  
 look. them. this

\* The sand spit south of the mouth of the Klamath river.

- man ûn-niL-dûw-ne hwa nit-dje teō-ō-da hei-yûn kût tea-da  
reason I am telling you. For your let it pity." "Yes, too much  
me mind
- 2 dō-a-dû-wûn-tel-wis-he kût kyû-wiñ-ya-in-yan-ta-diñ na-siñ-  
don't be frightened. In the Indian world you will  
ya-te hai-ded kyû-wiñ-ya-in-yan yī-tan na-kyû-wiñ-yûn-te  
travel. That which Indians eat you will eat.
- 4 hai-de kyû-wiñ-ya-in-yan Le-nai-wiL-dil-la-diñ Le-na-niL-la-te  
The Indians build a fire place you will build a  
fire.  
nin-nis-an meûk na-teñ-in-te nin-nis-te na-La nas-dil-lin-te  
The world in you will look. Your body another will become.
- 6 hai-ded hwit-Lō-we nû-wa-me-neL-tewit-te hai-de hwe hwik-  
This my herb I will loan you. This my  
ki-ma-û miL nû-wa-na-ne-la-te ded-de kûn-na hai-ded kiL-  
medicine with it I will loan you. This too this
- 8 La-xûn La-ōx mûx-xa tceñ-ya-hwiL-te ded-de kûn-na na-dī-yau  
deer as if it after you will go out. This too dentalia  
where  
lying there  
hai-yûx-xō-te ke xa-niL-iñ yō hwim-mit-dai kis-xan kût  
the same way Now, look, here outside of my it stands. Al-  
will be. house ready
- 10 ded-e-il-lû-wil miL yeû yī-dûk a-na-kin-nit-te hai-ya-miL  
it begins to be then way up it grows. And  
dark  
yis-xûn-de xû-Le-dûñ me-nai-yī-yauw-e-xō-lan kiL-La-xûn  
tomorrow in the morning it will be eaten down. Deer
- 12 wûn-na-xō-il-yû ded-de kûn-na ke xa-niL-iñ yō yī-dûk yōn  
come to eat it. This too come look at there up back  
of fire  
hai na-dī-yau me-nai-yī-yauw hai yō yōn yī-dûk kis-xan  
the dentalia eat it down that there back up stands.  
of fire
- 14 hai-ya-miL ye-it-xa-miL xa-a-na-kin-nit-te hai-yōx a-na-nû-  
And at break of day it grows up again. This way it will be  
we-sin-te-te hwe-eñ dōñ hai kût hwe-de-ai ye-nat-yai hai-  
with you my already my head it came to. And
- 16 ya-miL a-dil-kiL hai-ded hwe hwit-Lō-we ai-nes-sen hai  
take it with this my herb. I thought that  
you  
xō-wa-me-neL-tewit-te mit-dil-wa dō-Lan teōL-tsit-te hai miL  
I would loan him. But then not many will know that with

kyū-wiñ-ya-in-yan-ta-diñ xō-wūñ hwit-dje teon-da-te ke xa  
 Indian world for them my mind will be Well  
 sorry.  
 a-diL-kit hai-ded hwit-Lō-we mit-diL-wa til-teōx hwa nō-na 2  
 take it this my herb. But then much for me you  
 along  
 kin-niñ-ûn-te kyū-wiñ-ya-in-yan-ta-diñ miL xon-nis-te xon-nūw  
 will leave Indian world with his body makes  
 happy."

[Note].—Said by the priest to the recipient as the medicine is applied.

hai-ded-a na-La nin-nis-te nas-dil-lin-te hai-ded kyū-win- 4  
 "This another your body will become. This Indians  
 ya-in-yan hai ûn-te hai-yûk a-na-nū-we-sin-te-te kût nin-nis-te  
 that they that way you will look. Already your body  
 look  
 na-La hai-ded niñ ma deûk xax-a-na-nū-wis-te-te a-tiñ-xō- 6  
 another this you for this way will be lighter. Every-  
 ûn-te niL-xōt-yûn-te hai-ded na-di-yau nañ-a-te  
 thing will be easy for This dentalia you will have.  
 you to get.

#### TRANSLATION.

#### *Formula of Medicine for the Purification of Those Who Have Buried the Dead.*

Ha ha ha ha. Ha ha ha ha.

"I come to you who have made your abode at Xaslindiñ. They say you are the smartest of all. I am suffering from that evil (death) which has been left to us of the Indian world. The people are afraid of me. I do not have a fire where the others have their fire. I have a fire by myself. And besides, what the rest eat I do not eat. Furthermore, I do not look at the world. So much my body frightens them. I am telling you that you may be sorry for me."

"Yes, I saw his spirit running down on the other side of the river with the string tied around his head. No, I am not the one. I will tell you who is the smartest, but that which makes the Indian happy (tobacco) you must leave for me. Hurry and go on to him who sits across the river from Djictañadiñ."

(The priest calls up in a similar manner the spirits who live at the following places: Djictañadiñ, Tseyekexōxūw, Xonsadiñ.

At each of these places he receives a reply similar to the one given above. At Xonsadiñ he is told to go to the one who dwells below on the other side of the river. There he calls as at the former places. The reply is as follows:)

"Yes, I think so. I saw a spirit running down on the other side toward the north, his head tied around with a string. I heard the wailing of the Indians, then I ran away carrying with me my medicine, by means of which my heart is made sorrowful for them. I will give it to you. Bathe yourself with it. You will live among the people, but go on; hurry up. Give me that which makes the Indian feel happy. Go to him who dwells at Xõtūwaikût."

(In the same manner the priest calls upon the spirits who dwell at Xõtūwaikût, Tewitenaniñadiñ, Tsenōñadiñ tanēdjit, KyūweLediñ, KiLwēdiñ. Calling at the latter place he receives the usual reply and is told to go on to the old woman who dwells at TselTcediñ:)

Ha ha ha ha. Ha ha ha ha.

"I come to you old woman who dwell at TselTcediñ" (The address is finished as in former cases.)

"Yes, I will tell you who is the smartest. Call to the one who dwells north, just below Mûkanadūwûladiñ.

Ha ha ha ha. Ha ha ha ha.

"No, he does not hear me."

Ha ha ha ha. Ha ha ha ha.

"Now he hears me. I have come to you, Mûkanadūwûladiñ. I am in the sorrowful condition which has been left for those of the Indian world. I have been in vain to all these nine places. At each they have told me that someone else is the smartest. The Indians are afraid of me. I do not build my fire where the Indians build theirs. I have a fire by myself. That which the Indians eat I do not eat. Besides I do not look at the world. This much they fear me. I am telling you that you may feel sorry for me."

"Yes, I hear you. Do not be too much frightened. You will travel again in the Indian world. Your body will be renewed. I will loan you this my medicine. You shall hunt and the deer will lie still for you. It shall be the same in regard to dentalia.



Now look at the shrub which stands outside by my house. As soon as it is dark, it grows up tall. To-morrow in the morning it will be eaten down. The deer will come to feed upon it. Look at this too which stands back of the fire. The dentalia eat it down, but it grows up again at the break of day. It comes to my mind that it will be that way with you. I will loan it to you. There will not be many who will know the formula by means of which my mind is made to feel sorry for them. Take this medicine of mine with you. Leave for me that which makes the Indian feel happy.

(Said by the priest to the recipient as the medicine is applied to him). Now your body will be renewed. You will be as the other Indians are. Already your body is renewed. It will be less heavy upon you. Everything will be easy for you to get. You will possess dentalia."

## LI.

*Formula of Medicine for the Purification of Those Who Have Buried the Dead.\**

- ai-wē-tein yī-man-tū-wiñ-yai tsis-dai Lel-diñ nax xō-ût  
I hear it said Yimantūwiñyai lived at South- Two his  
fork. wives.
- 2 La kin-na xō-ût La xō-il-kût-xoi xō-ût hai-ûñ il-waux La  
One Yurok his One Redwood his And with each one  
wife. wife.
- ya-is-tewen Lū-wûñ kī-la-xûtc Lū-wûñ tea-xûtc hai-yaL-ûñ  
he made. One of a boy, one of a girl. And  
them them
- 4 xoi-kya-teiñ ya-tes-yai dik-gyûñ yī-nûk nin-nis-an nōñ-a-teiñ  
from them he went away here south the world's end.  
hai-yaL-ûñ kī-ye nax tsûm-mes-Lôn teiL-tsan hai-ûñ kī-ye  
And again two women he saw. And again
- 6 kī-la-xûtc teis-tewen hai-ya hai-yaL-ûñ min-dai da-ya-wiñ-ai  
a boy he begot there. And outside he was sitting.  
hwiL-tsū xû-Le-dûñ deûk-au-neL-diñ hai-yaL ûñ-kya ded  
He heard in the about this time and he heard here  
someone morning calling
- 8 nō-il-La kût meû-na-sit-tan xō-kût na-sa-an Lax hwañ niL-  
he came A woodpecker on him was. "Just I am  
running. headdress
- xōw-lik hai nē-ne-en-man hai niñ mitc-dje-ē-din-ne-en yin-ne-  
telling those yours used those your children used to be in the  
you to be, ground
- 10 ya-xōl-lai xat ya-xō-xûn-nai hai-yaL xa-na-xoñ-an nite-  
they have yet alive. And they came up 'No  
put again.  
tewiñ hai-ya tewaxōL-wiL dō-xō-liñ se-dai hai-ya hai  
good there it is dark. I can't stay there.' Those
- 12 kī-xûn-nai-ne-en eñ xō-djōx a-tiñ tas-yai hai niñ miL-teit-  
Kixûnai used to be it is quite all went That your dancing  
away.

\*Told at Hupa, June 1901, by Lillie Hostler, wife of Henry Hostler. She is a native of Takimirdiñ, about 55 years of age. Compare, Life and Culture of the Hupa, pp. 71 and 72.

- dil-ye-ne-en eñ a-tiñ aL-ya-tes-an hai-yō nim-mite-dje-ē-din  
stuff it is all with them Those your children  
they took.
- eñ kūt yin-ne-teiñ deL-tse ya-xō-xūn-nai hai-yāL tcit-tes-yai 2  
it is in the ground are alive." And he started  
staying
- yī-na-tein hai xoi-kyū-win-ya-in-yan hwa-ne a-dit-ta tcō-xōL-  
from the His child only his sack he put  
south.
- ten hai-yāL-ūñ Lel-diñ na-in-dī-yai sa-kit-diñ-ūñ-kya na-nin 4  
in. And Southfork he got back to. He was surprised two  
to see
- iL-tein-dits-tse sit-tiñ xūt-yūñ-xōs-sin-diñ tsūm-mes-Lon hai-  
head to head lying at the grave women.
- yāL-ūñ a-ya-xōL-teit-den-ne nite-tewin xō-lūñ a-dī-ya min- 6  
And he said to them, "Badly it has happened. Ten
- Lūn-diñ tcūw-xai na-is-dil-lin-te hai-ūñ dau ya-den-ne tcwō-  
times young they should And "No," they said. "Five  
become."
- la-diñ he-dōñ yū-diñ-hit La aL-teit-den-ne hai-ta dau ya-dū- 8  
times at least." At last, "Once," he said to Those "No," said,  
them.
- win-neL ne-he hwa-ne a-nai-dī-yau kūt a-tiñ xa-a-tiñ-te  
"(not) we only do this; all will do this  
way."
- hai-yāL-ūñ yin-ne-ya-xōL-taL hit-djit-ūñ a-ya-xōL-teit-den-ne 10  
And in the ground he And then he said to them,  
tramped them.
- dō-xō-liñ kī-ye naL-tsis hai kī-xūn-nai ma-a-kīL-en-ne-en Lax  
"Never again you will the Kixūnai their doings. Just  
see
- xōL-tewil-a-kai ye-na-wō-deL-te hai kin-ne-tax miL tsis-da- 12  
a marshy way you will travel in." The Yurok country from used to  
ne-en tse-kīL-djeu na-is-dil-len hai xō-iL-kūt miL tsis-da-  
live white bug became. That Redwood from used to
- ne-en eñ xō-it-tein-tset na-is-dil-len hai-yāL-ūñ kūt tcit- 14  
live it was a black bug became. And he
- tes-yai xūn-ne yit-de hai-yāL-ūñ tee-xōL-tewe-diñ xwel-weL  
started along the to the And Tcexōltewediñ he spent  
river north. the night.
- hai-ya xō-lūñ xoi-teL-weL hai kī-xūn-nai xōñ eñ Lax 16  
There he found they were the Kixūnai. Him- it was,  
camped self,
- me-din-nūn-diñ xwel-weL hai-ūñ yis-xūn-hit Lax dik-gyūñ  
at one side camped. And the next just here  
morning



hit-djit-ûñ tein-ne-meL hai-ûñ dō-he-tel-lit hai-yal-ûñ tee-tes-  
then he carried it And it would not And he went  
home. burn.

yai yī-de teit-tes-yai mûk-ka-na-dû-wâl-a-diñ yī-dûk hai 2  
out. North he went mouth of Klamath above. The

xa-sin-deL-diñ hai na-teil-yeūw-sa-an-diñ hai-ya xō tein-  
coming up place the resting place there in vain he  
nes-da hai-ûñ dī-hwe-e dō-he-teiL-tsan hai-miL kī-ma-ū 4  
sat down. Then nothing he saw that with medicine

a-dis-tewin-te hai-yal-ûñ yī-de-e-diñ teit-tes-yai yī-de-xō-xōte-  
he might make. And further north he went. Yīdexōxōte-

yit-diñ tein-niñ-ya-yei hai-yal hai-ya ya-wes-a hai-yal deōx 6  
yitdiñ he came to. And there he sat. And this  
way

na-teñ-iñ-hit ûñ-kya tai-kyūw-me ya-wiñ-a de-dûñ deûk-ûñ-  
when he looked he saw sweat-house in he was This time, this kind  
sitting.

te-diñ tein-nes-da hai-yal-ûñ deōx na-teñ-iñ-hit ûñ-kya 8  
of a he was sitting. And around when he looked he saw  
place

xoñ-ma-na-da-ai lûk-kai win-te sil-le-ne-xō-lûñ hai-ya-hit-  
the post back of white all the had become. And  
the fire way

djit-ûñ tce-na-in-dī-yai sai-kit-diñ-ûñ-kya xon-ta kûñ wiñ-a- 10  
then he came out. He was surprised house too was  
to see

e-xō-lûñ hai-ya-hit-djit-ûñ kai-tim-miL tce-nin-tan tits kûn-na  
standing. And then a wood-basket he took out, came also.

hai-ya-hit-djit-ûñ teit-tes-yai kī-ma-ū mit-teiñ dik-gyûñ 12  
And then he went medicine toward. Here

yit-de-yī-dûk-a-teiñ da-na-xûn-nū-win-ne-hwil mit-dûk-kan  
northeast Danaxûnūwinehwil its ridges

na-nū-wes-a hai-ya hwa-ne xō-te-e-auw hai tsit-dûk-na-we 14  
run across. There only runs along the fisher

hai na-dī-yau-kiL-tewe hai-ûñ mûk-ka-teû-wûn me-ta kin-nō-  
the dentalia-maker, and in armpits among they

de-eL hai-yal a-den-ne dō-xō-liñ Lan a-hwil-tein-ne hai 16  
stick. And he said, "There will many will say of me, 'That  
not be one

tein hai-yûk a-na-it-yau xōte kit-tis-seox-xōw a-tein-te-dete  
they this way did.'" Very smart he must be then  
say

a-na-hwil-teit-den-te hai-ya-teiñ xa-a-na-it-yau hai-ya-hit- 18  
of me he will say, 'That place he did that.'" And

- djit-ûn kût teis-tewen hai tais-tsē hai na-dī-yau wûn-na-  
then he made the sweat- which dentalia goes  
house
- 2 xōl-yū tsē-Lit-tsō\* nīL-tsai na-dī-yau wûn-na-xōl-yū mīL-ûn-te  
to eat. Blue-brush dry dentalia eating it because of  
it is.
- hai-ûn deōx yit-da-teiñ-e-a mīL kī-ye na-kit-te-it-dai-ye hai-  
And here east the sun is then again it blossoms again.
- 4 yaL-ûn kût-de kī-ye hwa na-na-e-dauw mīL kī-ye kit-te-ī-yauw  
And after again sun goes down then again they come.  
a while
- hai na-dī-yau eñ a-in-nū hai-ya-hit-djit-ûn na-tes-dī-yai  
The dentalia it was did that. And then he went back.
- 6 hai-ya-hit-djit-ûn tai-kyūw-diñ na-in-dī-yai hit-djit xōL-tel-lit  
And then to the sweat- he got back then with him  
house burned
- hai tais-tsē hai-ya-hit-djit-ûn xōL-nō-nil-lit hai-ûñ hai  
the sweat- And then it finished And the  
house wood. burning.
- 8 nō-xō-wis-diñ na-dī-yau wûn-na-xōs-yū hai-ûñ Lax  
sweeping place dentalia went to eat. Then just
- kit-tsōts-yū-wīL-a hai-ya-hit-djit-ûñ dik-gyūñ nō-hōL yit-de-  
"tsōts" they made And then here from us north  
noise like.
- 10 yī-man hai mûñk nañ-xa-teiñ teit-tes-yai hai-ya eñ mit-dûk  
across the lake lies toward he went. There it is along the  
shore
- kī-ma-nū na-kyū-wiñ-xa hai-ya e-nañ hai Lūw-xan tsel-ne-wan  
medicine grows. There is the eels red
- 12 na-dil dik-gyūñ yī-man-ne-yī-tsin e-nañ hai Lōk mis-kai-gits  
live. Here across west there is the salmon small  
na-dil hai mik-kel Lûk-kyūw dik-gyūñ yī-man-ne-yī-nûk  
living their tails forked. Here across to the south
- 14 e-nañ hai tse mis-lît-xō-len na-na-dū-wiñ-a hai min-nē-djit  
there is the rock folds having stands. That its middle
- na-wes-deL hai kī-ma-nū nas-dik hai tse mis-lît-xō-len nā  
encircles the medicine nasdik the rock folds having. From  
there
- 16 yī-nûk e-nañ iL-ba-la-diñ hai-ya eñ hai kiL-La-xûn Lûk-kai  
south is iLbaladiñ. There it is the deer white  
kit-te-ī-yauw kī-yauw-me-de-ai hwa-ne min-na-tûn-ta kī-yauw-  
always come Woodpecker color only their eyebrows, woodpecker  
out to feed.

\* *Ceanothus integerrimus*.





niñ-sū-wit-deL dō-nin-sin-dil-te-ne-en de-xō-ta hai-yûk-hit-ûñ  
 they dance (or) they would not dance here. This way it was  
 hai-de teit-dil-ye teiL-wal xûn-ka teit-dil-ye teiL-tal tûnk-  
 these dances, Kinaldûñ, River- dance, Doctor Fall  
 along dance,  
 teit-dil-ye  
 dance.

## TRANSLATION.

*Formula of Medicine for the Purification of Those Who Have  
 Buried the Dead.*

They say Yimantūwiñyai lived with two wives at Leldiñ. One of his wives was a Yurok, the other was from Redwood creek. Each of them bore a child, one of them a boy and the other a girl. Yimantūwiñyai went away from them to the southern end of the world. There also he saw two women and there he begot a boy.

In the morning about this time of day\* while he was sitting outside he heard someone calling. A man came running toward him, wearing a woodpecker head-dress, saying, "I have just come to tell you that they have put your children into the ground alive. The children came up again, saying, 'It is not a good place there; it is dark; we can't live there.' All of the Kixûnai who used to live there have gone away. They have taken all of the dance stuff with them, but your children remain in the ground alive."

Yimantūwiñyai, taking only his child which he put in his sack, started back to the south. When he came to Leldiñ he was surprised to see the two women lying at the grave with their heads toward each other. "You have done badly," he said to them. "Ten times the people should renew their youth." "No," they said. "Five times at least," said Yimantūwiñyai. "Once, anyway," he said to them. "No," said the two women. "We are not the only ones who will do this. Every one shall do this way." Yimantūwiñyai, tramping them into the ground, said to them, "Never again will you see the games and dances of the Kixûnai. You shall travel a marshy way." The wife who had come from Yurok territory became a white bug; the one from Redwood creek became a black bug.

---

\* About 9 A.M.

Then Yimantūwiñyai started down the river toward the north. He spent the night at Tcexōltcwedīñ, where he found the Kixūnai were also camped. He himself camped at one side some distance from them. The next morning when the sun had come up from the east to about here (gesture) the Kixūnai started out in boats. Yimantūwiñyai went along the bank on foot. Just above Natinōxoi Tcewilindiñ the Kixūnai commenced the boat dance. The dancing sent waves to both shores of the river. They landed on the shore at Tselteediñ. Then Yimantūwiñyai called to them, "Only take the boy into the boat for me that he may become a Kixūnai." No one looked at him. Nevertheless Yimantūwiñyai threw the boy across the water to the canoe, in the middle of which he fell. When the boat had started the boy looked back at his father, who was astonished to see that the boy's eyebrows had become woodpecker color and that he had already become a Kixūnai.

Then they all went away across the ocean to the north, but Yimantūwiñyai remained at Tselteediñ. There he built a sweat-house, and in the morning went out to get sweat-house wood. He wished to make medicine for himself because his children had been placed in the ground. He gathered young black oaks for sweat-house wood and carried them home, but they would not burn. Then he went out and climbed the mountain north of the mouth of the Klamath to the resting place, where he sat down. He saw nothing there which he could use for medicine. He went on toward the north until he came to Yīdeōxōteyitdiñ where he stayed for awhile.

When he looked about he discovered that he was sitting in a sweat-house. From near the door where he was sitting he saw the post back of the fire was white from top to bottom. When he went out he saw a house was also standing there from which he took a wood basket and a cane for a digging stick. Then he went after medicine toward the northeast to Danaxūnūwinehwił where the ridges run across. The fisher only runs along there in whose arm-pits cling the dentalia.

"There will not be many," Yimantūwiñyai said, "who will say of me, 'I hear that he did this way;' he must be very clever who shall say of me, 'I hear he did that.'" Then he made

sweat-house wood of buck brush, to which the dentalia ever come to suck. The brush is dry after the dentalia have been sucking it, but when the sun comes up here (gesture) it blossoms again, then after it has blossomed and the sun has gone down the dentalia come again. Yimantūwiñyai went back to the sweat-house, where he sweat himself with the wood which he had brought. When it had finished burning, the dentalia could be heard sucking at the pile of sweepings.

Then he went across the ocean to the north where a lake lies, along the shore of which grows a medicine. The red eels live in that lake. Across the ocean toward the west lives the small fork-tailed fish. Across the ocean to the south a rock stands having folds encircling it; the medicine, yerba buena, grows in these folds. South from there is ILbaladiñ where the white deer come out to feed. The eyebrows of these deer are woodpecker color. Five ridges for the white deer and five for the vine maple run out into the water. Ten ridges in all run into the water. There grows the vine maple, always in blossom, for which the dentalia-maker is continually seeking.

From there Yimantūwiñyai went still farther south to Tee-iltelnaladiñ. The Kixūnai's salmon live there, and also those which come to this world. The Kixūnai's salmon are woodpecker color all over, and their scales are as broad as a winnowing basket. They are knee-deep along the shore where the wind blows them out from the water. The medicine grew there with which his body when he rubbed it became perfect.

It was the mountain above the mouth of the Klamath to which the birds brought back the dances. Yimantūwiñyai thought, "Well, let them do that." Then he brought to Hupa all the different dances. Had he not done this there would not be dances in this world.

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## CORRIGENDA.

Page 20. *Viburnum ellipticum*, is not the shrub from which the black fruits are obtained.

Pages 45 and 47. For Lūwmintewūw, read Lūwmintēūw.

Page 82. For xonsilctēitdīlye and xūnkateitdīlye, read xonsilctēitdīlye and xūnkateitdīlye.

Page 85. For tūnkteitdīlye, read tūnkteitdīlye.

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